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For the Churchman.

Lays of the Ancient Church.

NO. XII.

Ave Maria.

"Ave, gratia plena; Dominus tecum; benedicta tu in mulieribus."—S. Luke 1: 28.

Ave Maria! By divine evangel
This salutation came.
And shall my lips be haughtier than the Angel,
And shrink to bless thy name?
No, Mother, no! Thine be the salutation
And thine all blessings be:
No honor, Mary, short of adoration,
Is aught too great for thee.

Ave Maria! Lo, my love before thee,
For God hath loved thee well:
The shadow of the Paraclete was o'er thee,
Thou Pearl of Israel!
May I not bless those arms so often laden
With Jesus when a child?
Nor love that gentle face, O spotless Maiden,
On which my Master smiled?

Ave! I know that now thou prayest for me:
Nor will I yield the faith
Which serves to light the gloomy cloud-rack o'er me,
And checks the dread of death.
No, Mother, no! Thus still will I address thee
Who wert the Christ's abode.
Ah! cause enough for me and all to bless thee,
Is that thy child was God! Acolytis.

From the Church Chronicle.

Lord Bishop of Exeter's Charge.

He said, his clergy would readily believe, that he met them on that day, with feelings of far deeper interest than on any preceding occasion, on which he had been permitted personally to communicate with them. The incidents of the last winter, which had given to this diocese, and especially to this city, an unhappy notoriety not only throughout England, but also throughout the remotest regions of Christendom, could not have failed to have made a deep impression upon them all. Might it please God that the result might be, as He in his mercy had designed it to be, the permanent benefit both of themselves, and of the people, whose highest interest had been intrusted to them. In order that they might more clearly understand, and more largely profit by those incidents, he would briefly remind them of their origin and progress. Their Bishop had found himself embarrassed, in the administration of his diocese, by disputes, subsisting in several of its most populous parishes, between the clergy and the people, with reference to the performance of the different offices of Divine Service. The clergy, on the one hand, laudably desirous to fulfil to the utmost their own solemn engagements, were anxious for the revival of observances, which their predecessors had suffered, in too many instances, to fall into disuetude. The people, on the other hand, were reasonably jealous of innovation, and especially when innovations elsewhere prevailed, at once unauthorised, and indicating an inclination to favor some of the worst errors of the Church of Rome. In this state of things he had taken that course, which, after a calm retrospect, appeared to him to be the best—he had almost said the only course indeed, which it became him to pursue—a course of the propriety of which, he was so convinced, that he now announced his resolution to return to it, whenever he should find himself placed in circumstances of similiar embarrassment; he had sought the counsel of his clergy—not from a wish to shrink from any responsibility which properly devolved upon him—but from a wish to profit by the judgment of those, who were best calculated to advise, and from a sense of duty to his office, as well as to those, over whom, and for whom, it was to be exercised. The advice which he had received, coincided with his own opinion—it was, that he should require the uniform observance of the Church's ritual law, in all the particulars in which it could be observed, and to discountenance and forbid every innovation, not strictly in accordance with that law. He need not go into the painful detail of the events which followed. Suffice it to say, that it soon transpired that the advice which he had received was not the advice of an unanimous Council; and popular prejudice, seizing on the difference of judgment among his advisers—goaded too by the efforts of a powerful portion of the daily press, which having received its impulse from that prejudice, communicated to it a violence and intensity of which it would not else have been susceptible—burst forth into excesses which the decent portion, even of those who had largely contributed to produce them, could not fail ultimately to deplore. These things excited at the time the more surprise, because the inhabitants of the city in which they occurred, had long been believed, and doubtless had believed themselves, distinguished by their zeal for the Church. This very consideration did, in truth, carry with it an important lesson. It told them what was too often the churchmanmanship of those, who bore the name of Churchman, and prided themselves on the distinction. In too many instances it implied all the ignorance of the Puritans of the First Charles, without their zeal,—and all the formalism of the Romanists, without their devotion. In the eyes of such persons an innovation of twenty years standing, bore as reverend an aspect as any usage of the days of the Apostles, and any attempt to depart from it, and to return to the usage of the Church in her best days, was clamored against as an innovation. The Surplice,—a vestment never used in the pulpit in the Church of Rome—but constantly used in many of the pulpits of this diocese, within the memory of living man, was no sooner ordered to be worn by all, in order to prevent its being worn by any as a party badge, than a cry of "no Popery" was raised, so loud, as to startle the whole Church. The Puritans, if they had not much reason on their side, had at least some consistency. They objected to the surplice altogether as a mere abomination—a garment spotted by the flesh, and defiled by the idolatries of Rome. They were not absurd enough to denounce it as Popery, when used where Papists never use it, and to cherish and honor it in the self same service, which, and in which alone by papists it is always worn. They did not proscribe it, as Popish, in the pulpit, and cherish it as Protestant in the desk. These extravagances were reserved for the enlightened age in which we live, and, pre-eminently for our own time. Their Bishop's fault had been, in giving the people credit for such a measure of intelligence; if not of Church feeling, as would have protected them from falling into so gross an error. The Prayer for the Church Militant—militant here on earth—one of the two rubrical observances which had given rise to the most resistance—bore upon the very face of it, to a man of ordinary observation, a protest against one of the foulest of the corruptions of Rome—the doctrine of Purgatory—the very one which, with its kindred doctrine of indulgences, was the immediate cause of the Reformation. The injunction for the use of this prayer—one of the very few which we did not derive from Rome—a prayer in itself truly Anglican—and almost the only one which embodied a direct protest against Popery—the very title of which is Protestant—was clamored against as an overt act of treason against the Church—as part of a conspiracy to bring back the Pope. Again, the use of the Offertory, experienced both here and elsewhere, the same fate—or rather worse, for against it were enlisted not only prejudice and conceit, but other passions far more powerful—selfishness and avarice. The effort to revive it was branded as rank Popery, and an attempt to elevate priestly power, though collections for any other purpose than the use of the clergy, was the peculiar distinction of the Church of England, in contradistinction to that of Rome, and though the objects commended were of the purest piety, and of the most necessary charity. It was indeed argued by persons who ought either to have known better, or not to have argued against their better knowledge—that the law of Queen Elizabeth, having provided for the maintenance of the poor by a poor rate, not only superseded the necessity for the Offertory, but virtually repealed the rubric which required it. One very high authority, to whom he should have occasion presently to refer more particularly—went so far as to say that the phrase "Poor Man's Box," which occurred in the rubric, could only have reference to the box, which was set up in each Parish Church in order to receive the alms of the charitable for the benefit of the poor of that particular parish. This statement had been adduced, for a twofold purpose,—first to show, that, since the enactment of the Poor Law, there needed no collection for the relief of the poor, except when the Sacrament was administered—an exception which ill-accorded with the argument itself—and, secondly, to exclude collections for any other purpose. To those who know the high authority which had made this assertion, and who know not the real facts of the case on which it had been made, it might seem incredible, that it was not only not true, but contrary to the truth. The phrase Poor Man's Box, did not occur in the rubric. It had been struck out by the concurrent authority of Church and State, at the last review of the Prayer Book, sixty years after the Poor Law was enacted, and other words introduced, for the purpose of securing the collection not only of alms for the poor, but of other devotions of the people. Now, that the practice of the Church long continued in conformity with this rule, was manifest from a cloud of witnesses, too numerous to be specified. He would cite to them only one. The Apostolic Bishop Beveridge—a name never to be mentioned without honor—had told them what the practice was in his time—the reign of Queen Anne. He said "after the sermon, the protest returns to the Lord's table, and begins the Offertory, reading some sentences of Holy Scripture, to excite and stir up the people to give, every man according to his ability, something to pious and charitable uses; and while these sentences are reading, the Churchwardens and Deacons, or other fit persons, gather the alms and other devotions of the people, and bring them to the priest, who humbly presents and places them upon the Lord's table, as devoted to him. Then begins the prayer for the whole state of Christ's Church Militant here on earth. Thus much of the Communion Service, to the end of the aforesaid Prayer, is to be used on each Sunday or other holy day, though there is no communion, for want of a sufficient number to communicate with the priest." That holy Bishop deplored indeed the infrequency of the offerings made at that time by the people, but he bore his testimony to the practice. Now if the pious, and charitable, and truly evangelical usage of offering to God of our substance, which had, it seems, even in his time become generally neglected—had since been almost universally abandoned, was that any reason why the attempt to revive the observance of this most Christian duty, should be met by a yell of popular fury, which the populace themselves had too much good feeling to exhibit until they were excited and prompted by those who called themselves their superiors? Was there to be no attempt made by that high officer of the Church, who would have to give a solemn account of all the souls in his diocese, was there, he asked, to be no attempt made by him to recall his people to something better than the every day practice of a corrupt world? Were they Christians who could so treat their clergy? Were they Churchmen who could thus outrage their Bishop? But the order it was said was put forth in favor of the Tractarians—now, so far as his recollection went, and that recollection was confirmed by others—there was in the writings of the Tractarians absolutely no recommendation, either for the general observance of the Rubric, or for any one of those matters which his order had especially enjoined. Why did he now refer to these things? Was it to obtain a miserable triumph over a by-gone clamor, which was too violent to be argued against at that time, and too senseless to need to be answered now? His object in referring to these matters, upon the present occasion, was to remind them of the consequences of every long continued neglect to enforce upon their people, the duty which belonged to them, and to themselves as members of the Catholic Church. This, he must be permitted to say, was the real lesson which they ought to learn, from the events of the last six months—a lesson of which they had all much need—that they could not suffer such neglect without grievously departing from the duty which they owed to Him, who had made them overseers of that Church which he had purchased with His own blood. For himself he took shame to himself, for having ignorantly relied upon a strength of Church feeling, and an acquaintance with Church principles, which during his own period, whether of ministerial or episcopal service, he had taken too little pains to inculcate. While he was thankful to acknowledge the faithfulness and alacrity of by far the greater number of his clergy—and the cordiality and ardent zeal of not a few of them, in some he had to complain not of unkindness, for that he had experienced from none—but of the timid, hesitating, and faltering support, which he had received from them. A Bishop calling upon his clergy by the authority of his sacred office—not put forth rashly or imperiously—but after taking counsel with those whom the law of the Church had appointed to be his Council—calling upon them to discharge what they themselves had expressly and solemnly undertaken—was entitled to expect from all—a ready and cheerful obedience. He ought not to have been told, as he had been told, by the clergy of more than one deanery—that they would defer the consideration of his order, until other bishops and other dioceses had considered the same matter. Those of another deanery, who had at first testified a readiness to comply, had found in the clamor of the people, a sufficient reason for retracting their promise of obedience. In one only had it been determined, and that by a bare majority, rather to advise and remonstrate with their Bishop, than to obey him. These things ought not to have been—they could not have been in any church in which the clergy had duly learnt their duty to one appointed to rule over them—or had ventured to teach the people the duty, which they owed to themselves. Here one topic presents itself which he would gladly have passed over, if necessity had not compelled him to notice it. It was unhappily notorious—and this very notoriety induced him to refer to it—that some of the clergy had sought the opinion of counsel, to advise them whether, if they chose to disobey the order for the use of the surplice, they would incur any legal penalties. Where could such clergymen have picked up their notions of the duty which they owed to their Bishop? Not in their own solemn engagements, when they were invested with the ministerial office; for then they vowed reverently to obey, following with a glad mind and will, his godly admonitions, and submitting themselves to his godly judgments—not in their oaths of Institution, for then they swore that they would pay to him due and canonical obedience, in all things lawful and honest—not in the precepts of the Apostles, nor in the practice of Apostolic men, for there they would have seen the duty of obedience, carried to an extent to which they never would be asked to go. Would they then resort to practitioners in Doctors Commons, or Westminster Hall, and make them the interpreters of their oaths? Rather let them consult their own consciences, in the fear of God—let them ask that inward monitor, whether what their Bishop had asked of them was lawful and honest, and let them act faithfully upon the answer. For himself, he could hardly conceive what authority they could recognise in their Bishop, beyond the mere authority of the written law, if they refused to allow him to prescribe uniformity of vesture, for the express purpose of removing a symbol of party. They might believe him, he had not spoken thus in anger, but rather in sorrow. It was not of personal disrespect he had to complain. He had much to acknowledge, with thankfulness, of kindness to himself, and reverence to his office. He recurred to these matters for their common good—for the admonition of him with them, and of them with him, with respect to the great, but much neglected duty—a duty which had that day been eloquently and forcibly impressed upon their consciences by their preacher—of keeping alive in themselves, and in their people, a sense of what the Church was—by whom appointed—for what end appointed—and what blessings she was intended to convey—what was her union with Christ, her Divine Head;—what were her privileges as a body divinely constituted;—and what were the duties which attached to each of her members, as flowing from that constitution. True it was, that this was not the only part of the Church, in which these truths seemed to have been perverted or forgotten, as recent occurrences throughout England sufficiently proved. The Bishop of another diocese, in the exercise of a discretion which indisputably belonged to him, had thought fit, at this very peculiar season, to address publicly his candidates for holy orders—a circumstance in itself unusual—on the very points which were at that moment the subject of clamorous contention here—and pointing to that contention—though intending doubtless to take no part in it—had advised them to take the opposite course to that which he (the Bishop of Exeter) had ordered; grounding that advice on reasons which if well founded would show that he (the Bishop of Exeter) had not only been rash, but in one important instance had issued an injunction contrary to law. Such allegations, made by such authority, were welcomed as conclusive. He answered them not at the time, because no such answer would have been availing, but they had a right to expect an answer now, and it was the more necessary that such an answer should be given, because individuals of high station in his own diocese, had thought fit to put forth the same opinion. It was a matter in which they were all deeply concerned, for if the allegation he was about to examine were correct, not only the Bishop, but every one of them—every one, in fact, who was a member of any religious or charitable society—was in the constant habit of violating the law. The particular point to which the allegation referred, was the use of the Offertory, for any other than strictly parochial uses. He agreed with the Bishop whose words he was about to examine, that it was not desirable that that practice should be revived by the clergy without the consent of their congregations, but he did not agree with him, in discouraging the clergy from seeking to bring their people to concur with them in this—as he considered it—work of Christian love. His Lordship said, that no collection could legally be made in the Church, except for a parochial purpose, or under the authority of the Queen's letter, and he rested this opinion on a decision of Sir Littleton Powys, which had lately been published, and which he said had set the matter at rest. He said to his candidates for ordination "If you think fit to restore the use of the Offertory, you will bear in mind that the whole of the money so collected, must be applied to the poor of the parish; there is no objection to collections being made for other purposes, where the consent of the congregation can be obtained." He would commence his observations on this very remarkable passage, by adverting to the last sentence—which, while it completely accorded with his own recommendation to his clergy, completely contradicted, all that his Lordship had just before said, and especially the vaunted authority of Sir Littleton Powys. The Bishop had said that money could only be collected for the poor of the parish, and yet, in the same breath he added that there was no objection to collections for other purposes, in cases where the congregation were consenting to it. He had therefore not only contradicted himself, but the decision of Sir Littleton Powys, of whom he had just before said, that he had set the matter at rest. That learned judge did not at all proceed upon the non-consent of the congregation. In the case before him, the great majority of the congregation were not only consenting, but forward to contribute. If his decision was to be taken at all, it must be taken, not only as far as might be convenient, but as far as it would go, and that decision amounted to this—that no collection of money was lawful—for any purpose except the poor of the parish—unless it were made with the leave and permission of the King. This was his decision upon the case before him; the construction of the rubric he dealt with incidentally, and only as an exception to the rule. His Lordship then proceeded to say that this dictum had been contradicted, not only by the practice of all the judges who had sat upon the English Bench since that time, but by the deliberate judgment of Lord Hardwicke, upon the trial of the rebel lords in the year 1746. Happily, therefore, Sir Littleton Powys had not set the matter at rest, and there might still be collections for their County Hospital—for the Pastoral Aid Society—for the Church Missionary Society—for the Curates' Aid Society—for the Society for the Conversion of the Jews—or for any other charitable purpose, without the authority of a Queen's letter, which there could not be, if that learned judge had settled the matter in the way in which it had been suggested. He had dwelt thus at length, upon the authority of Sir Littleton Powys, because great importance had been attached to it, but he could hardly conceive any decision, of any court, less likely to commend itself to their notice, from the circumstances under which it was given. It was delivered at a time of great political excitement—just after the rebellion of 1715—in a case involving great party interests—and by a judge who, had given vent to his feelings upon the bench in a manner scarcely paralleled by a Scroggs or a Jefferys. Another Charge had been published, and extracts from it had been extensively circulated in this diocese—(we understood his Lordship to refer to the Charge of Chancellor Raikes)—in which the writer had taken this extraordinary position—not as they would all join with him in saying that the laity were a main part—or even that they formed the great body of the Church—but that the laity were *the* Church, and that the clergy were not, as the Catechism taught, their spiritual pastors and masters, concerning whom the Apostle had commanded "Obey them that have the rule over you, and submit yourselves"—but mere ministers—not of Christ—but of the Church—that is, of the laity—without any authority of their own, which was true, and without any authority from Christ which was quite false. The same position was afterwards repeated in these words. "I must remind you—(he was addressing the churchwardens)—that the laity form the Church;"—and this Ecclesiastical Judge is further represented to have said, in contradiction of the law, which he was bound and sworn to obey—and of the practice, which he (the Bishop) had already adduced—that the collection for the poor had been superseded by the Poor Law, and that the Church order with respect to it, as well as to the Prayer for the Church Militant, was worse than useless, because it might interfere with the efforts of the preacher—whose efforts might be deadened, if almsgiving were made the invariable conclusion, or if the Prayer for Christ's Church Militant here on earth, was always introduced at the close of the sermon. When they recollected that this bold exaltation of preaching above prayer, of the conceits of the minister, above the worship of God, was the official instruction, of the Chancellor of a great diocese, delivered to the churchwardens of that diocese, in order that they might "vindicate the rights of the Church," they hardly needed a more alarming testimony, of the existence and activity of that fanatical spirit, which two centuries ago had overthrown the Church, and with it the Monarchy. The truth was, that the religious tumults which disgraced the last year, were everywhere encouraged and aggravated by the active influence of that same spirit, which professing to be the Church, was yet ever anxious to extinguish her authority, and pervert her judgments. He had little doubt that the outbreak of popular fury against his own order, was the symptom rather than the disease—he had little doubt among many of the real, and it may be, the secret instigators of that outbreak, it was the known adherence of their Bishop, to the undiluted, unperverted doctrines of the Church, rather than his attempt to enforce her Liturgy, which had given rise to their hostility. If he had ever surrendered—if he had not taken all occasions to proclaim and enforce—the distinguishing principles of the Church's teaching—the Apostolical succession of the Christian ministry—the only ground upon which a valid commission could be claimed by it—the transcendant importance of the two great sacraments ordained by Christ himself—as absolutely necessary to salvation wherever they might be had—the spiritual new birth given by God in Baptism and ordinarily, in Baptism alone—the real, though mystical communion of the body and blood of Christ, given in the Eucharist—if such had not been his teaching—if it had not been his earnest endeavor to urge these truths upon all occasions—as he rejoiced to think it had generally been theirs also—he might have ordered a return to the observance of the rubric, not only with impunity, but probably with complete success. There were sufficient indications of such a state of feeling, in the course of the conflict, to justify such a conclusion, and particularly with reference to the great and cardinal point of Christian teaching—Spiritual regeneration in Baptism. This doctrine, which had never been denied in the Church, during the first fifteen centuries of the Christian Era—and which our own Church had set forth, in every way in which a doctrine could be set forth—by direct and dogmatical teaching—by repeated and incidental references—by embodying it in her offices—and consecrating it in her prayers—this doctrine, as they all knew, was, by a large and powerful party—and among them, he sincerely regretted to add, were many pious and devoted professing members of the Church—either expressly denied, or else so faintly held, as to be worse than denied, and its practical operation kept out of sight, and out of teaching. One or two bolder spirits had gone, indeed, a little further. Admitting that it was a doctrine required by the Church to be believed—that this was the only meaning to be attached to her articles and her liturgy, they boldly denied its truth, and, thus denying it, they still retained their stations in the Church, betraying the mother, which had borne and fed them. He thanked God that this open treachery had not exhibited itself in his own diocese. Still there had been some approaches to it, and although he believed that in no portion of the Church was sound doctrine more generally taught, there had yet been instances of tampering with conscience, which compelled him to remind them of a duty, which ought to be too plain to all to require many words to enforce it—he meant the duty of a rigid adherence to all their engagements with the Church, and above all, to those engagements which they had ratified by their subscriptions. When last he had addressed them on an occasion like the present, he had felt it his duty to reprobate—and as some had thought, with more severity than was called for, towards one who was not under his jurisdiction—the disingenuous attempt then lately made, to reconcile subscription to the articles of the Church of England, with an assent to the doctrinal decrees of Trent. Experience had shown the tendency of such attempts to infect the minds of those who made them to corrupt their sincerity—to pervert their understanding—and to defile their consciences. Some of them, it was said, were now about to leave our Church and better far that they should go, whither their convictions carried them, than remain where they had no longer and honest standing place—no longer an altar at which to offer up a pure sacrifice—no longer a right to take sweet counsel with their former companions or to walk with them in the Courts of God's house as friends. Still they were brethren, and as brethren they were to be mourned over—might they find in their present faith, that rest, which, while contending against their convictions, they could not find. But were these, and such as these, the only ones who had trifled with their vows and paltered with their consciences? No—he said it with much pain—that the backslidings of those men—their long unfaithfulness to the doctrines of the Church, while they continued to minister at her altars—appeared to him not more inconsistent with their most solemn engagements—than the insincerity of those, who having subscribed the articles, and declared their unfeigned assent and consent, to all that was contained in the book of Common Prayer—denied themselves, and taught others to deny the great doctrines to which he had just now adverted. But did he bid these to depart? Certainly not—we would not willingly, and could not safely, lose them. He would bid them search first the Book of God—and pray to His Holy Spirit to direct them, whether these things are as their preconceived opinions had supposed them or no. Let them compare such opinions with the formularies of the Church—the standard of a faithful worship, which they had solemnly engaged before God and man *to follow*, and if the *result should be*, *an undoubted* and *honest* conviction that their tenets were not only those of the articles but the Prayer Book—then, and not till then, let them feel it right to minister in the Church which they now profess to love. The great importance which recent and present events had given to these considerations must be his excuse for dwelling on them so long. Unhappily they all tended to one point—to show the little real reverence for the Church shown by many of her ministers, and, as a consequence, the little hold she had on the hearts of men. If the Church was commonly looked on by the laity as little better than one of many sects or denominations of Christians—whose fault was it? Ought they to be surprised, if they had never taught them, if they found their people profoundly ignorant of the principles of the Church? And this ignorance was not exhibited by the multitude alone—it was found among those who occupied the most prominent stations. Ought they to think it a strange thing that churchwardens and vestrymen should rebel against the orders of their Bishop, when even by statesmen the Church was regarded simply as a useful institution—a mere Ecclesiastical establishment—whose office it was to teach the people to be subject to their rulers for conscience sake—in fact as a sort of spiritual police—with no powers independent of the state—with no rights of her own—with no authority derived from her divine head? These representations would not be deemed too strong—when he told them that a noble Lord, who had but lately presided in the Court of Chancery, had introduced a bill into Parliament to consolidate the jurisdiction of the Ecclesiastical Courts, by which bill the whole of the contentious jurisdiction of the Ecclesiastical Courts in England, except the correction of clerks and one or two other matters, was to be given in a new court, to be constituted in London, and to be presided over by a judge, whose title was to be that of Judge of Her Majesty's Court of Arches; more than this, by a flight of Erastianism, this new court, to be created by act of Parliament, was to have the power, in certain cases, to pronounce the sentence of excommunication—such sentences being pronounced as spiritual censures. This was such a bill as could not have been thought of—he would not say in the times of our Egertons and Bacons, but in the times of our Hardwickes and Eldons; Lord Eldon once stopped the progress of a bill, because it professed to do what he knew could not be done by any temporal legislature. Yet such had been the rapid declension of feeling as to what the Church was, that a noble Lord, who, as a judge, was worthy to rank with the greatest of his predecessors, was not aware of the inability of Queen, Lords, and Commons, even if they should have the wish, to confer the powers which he proposed to confer by his bill; surely this noble and learned Lord was riding his favorite principle of the omnipotence of Parliament rather too far.

(*To be continued.*)

If it be said, "At the Church we are fed with chaff; whereas at the meeting we have wholesome food; we answer: 1st. The prayers of the Church are not chaff; they are substantial food for any who are alive to God. 2d. The Lord's Supper is not chaff, but pure and wholesome for all who receive it with upright hearts. Yea, 3d. In almost all the sermons we hear there, we hear many great and important truths. And whoever has a spiritual discernment may easily separate the chaff from the wheat therein. 4th. How little is the case mended at the meeting? Either the teachers are new-light men, denying the Lord that bought them, and overturning His Gospel from the very foundation; or they are predestinarians, and so preach predestination and final perseverance more or less. Now whatever this may be to them that were educated therein, yet to those of our brethren who have lately embraced it, repeated experience shows it is not wholesome food; rather to them it has the effect of deadly poison. In a short time it destroys all their zeal for God. They grow fond of opinions and strife of words. They despise self-denial and the daily cross; and to complete all, wholly separate from their brethren.—*Wesley.*

Communications.

For the Churchman.

'Distinctive Doctrines.'

Mr. Editor,—It is a very usual thing indeed for Churchmen, even of the most zealous, to take for granted that there is no other difference between the Church and dissenters, those especially that are called orthodox, than 'Apostolic Succession.' That we hold this in superaddition to their tenets in the same manner as some of them hold 'abolition principles,' 'peace principles,' or temperance principles: a notion entertained by too many and upon which too many of our own books are written. Surely this is a strange impractical temper of mind, that proves at *full* length the being of the Church, its existence continuously through long ages, its divine origination, its unfailing nature; and then stops short, and leaves altogether unnoticed the consequences and the results upon man's heart and life of these attributes. This is to describe a treasure-casket with great particularity and to omit altogether mentioning the treasure. It is to build a Siamese temple which externally is splendid in architecture and ornament and yet is entirely solid, having no entrance and no internal space. In fact, with some of our books I confess I have been wearied heart and soul, so much time do they give to proving, so little to applying—'Prove the Apostolic Succession! well, what then? 'Why it is the Apostolic Succession, and we have proved it'—and there is the end!

This has been, Mr. Editor, too much the case. And this will explain why only the well educated and the literary, they that have been so trained as to understand the force of reasoning unite with us—and that only when they have been fairly driven to it—when they have been wearied and worried out with the unrealities and the inconsistencies of dissent. It explains, too, why we have made so little impression upon the mass, the working men and the working women, who have had too much to do with the hard realities of life to be taken very much with that which is presented to them first in a literary and argumentative aspect.

But not only is this detrimental as regards progress; it is more than this; it puts us theologically in an heretical point of view. For this is a distinguishing character of heresy, that instead of preaching 'a Church,' it preaches doctrine; instead of entrance into the Church and incorporation in it, and *therefore* adhesion to all its sentiments, it declares the doctrine first and then *because of it* the body. It takes one doctrine, too, and makes it the root of all, and the banner under which they are to range themselves who hold it. And so are we presented to the eyes of the denominations as a denomination, that denomination (bless the mark!) whose *distinguishing tenet* is the Apostolical Succession!

Surely it is time that this were at an end—it is time that instead of mere logical distinctions, which are made with a stroke of the pen and tell not upon the heart and life, that the real differences should make their appearance. I say real differences, Mr. Editor. For I look upon Apostolic Succession as merely the outward circuit of the walls which while it is preserved the tower is secure, yet it is by no means the tower itself. We have too little realized that there are other doctrines as important as this; nay, which are the cause and reason of this fact of Apostolical Succession which we prove and debate upon incessantly.

In fact, strange as it may seem, the external body of dissenters and the body of our own laity are realizing these things more than our writers. The dissenters are beginning no longer to see the Church as "the sect whose distinctive tenet is Apostolical Successsion." They begin to recognize her now in her practical workings upon the minds of men. They see in the intense attachment of her children, the fact that not one out of ten of her communicants ever falls away, the zeal and fixedness of her clergy, the quietness and calmness and considerateness of her tone of piety, her adaptedness to the training up of the young in piety. They see all these facts as results which we have and they have not, and comparing our apparent paucity of services and means with their own perpetual turmoil and multitudinous meetings, they already feel towards the Church no slight proportion of that wondering awe and mysteriousness with which she has ever been invested. They must and do respect us, whatever may be their opinion as to our proceedings. And thus the practical conviction of the Church's worth—this is their determining motive; when this has come upon them, and some one of the practical paltrinesses or meannesses of dissent has put them in motion, then they can read on the Apostolic Succession, and find in it a sufficient cause for becoming Churchmen.

Our laity, too; do they hold Apostolic Succession as the Baptists hold Immersion? No. This tenet is not the sole anchor they swing by. It is the Church; the Church as a body clear and distinct from all others; the Church, not as *a tenet* but as *a reality* which they feel and know, and which their own experience of it daily recommends to them.

However, to resume. The 'Apostolic Succession,' as a tenet, is not all. It is not our 'distinctive tenet;' we are not merely orthodox, as it is called, with the superaddition of this tenet. It is not that by which we shall ultimately triumph. In one point of view it is the outward circle of defence, the logical form in which by our position we have been forced to cast the doctrines of a Church visible, which by their external position our antagonists are incapable of comprehending in its fulness. And, taken in another point of view, it is one of a class of doctrines inherent in the Church by its very being, which voluntary associations cannot hold. We repeat it, there is a class of doctrines which are in and must be in the Church, which no confederacy of belief, no creeds, no doctrinal standards, can bind upon a mere voluntary association;—a class which I have above noticed to be more and more developing itself practically in the life of those within, and more and more showing its influences and vital energy in the Church to those without. *Formally* our differences in doctrine are manifested to those without in what are called the distinctive doctrines of the Church; *maternally* they all depend upon our doctrine, the doctrine of

'Christ's incarnation,' as that doctrine the presence and the feeling of which realizes and applies the doctrine of the atonement. All the peculiar doctrines of the Church, of which the Apostolical Succession is one, have their foundation and rationale in the Incarnation, not only in the belief as to the fact, but also in the power and influence of that fact upon the heart of man. All can, as it has been, be defended externally by man's reason without any reference to the Incarnation, but still all acquire their possibility from it and are articles of faith, not merely belief because of it. This, then, Mr. Editor, I count to be the fundamental difference between us and the orthodox sectarians,—the Incarnation of Christ our ever blessed Lord in our human flesh. He that is in the Church, to him the inheritance is a sense and feeling of 'Christ come in the flesh,' which renders the reception of all the distinctive doctrines an easy and natural thing to him; and he that leaves the Church he leaves behind all sense and feeling of this fact; and all the doctrines which depend upon these can be proved to him then by no scripture, no reason, no argument.

Let us then proceed to a further consideration of this matter. It is a well known fact that all that we call Church-doctrines are in the confessions of the orthodox dissenters, Baptismal Regeneration, the Apostolic Succession, the Eucharistic doctrine,—all these the Churchman finds plainly laid down in the Westminster Confession, the Saybrook Platform, the Confessions of the French and Belgic dissenters. In fact, all the holy truths of the Gospel and the Church which dissenters now so scorn and scoff at—*all these* are to be read in plain words in their own confessions.

Here then is a strange thing—doctrines confessed by them and by us originally, and still in the confessions of both; from them they have declined; we still hold them firmly; surely there must be something at bottom that caused the declension. That something is that in the Church alone men can feel 'that God has come in the flesh.' In the Church only can the power of the Incarnation be vital and operative.

Now if we look at the progress of this development we shall see it to be precisely such as we should expect from a vital and fundamental deficiency in the basis of these doctrines. First came the men who held and realized all the doctrines in these confessions. These, although dissenters, still had been baptized in the Church. And when this generation passed away, then they who had not been baptized in her held but did not realize;* and so downward through all the stages of coolness, apathy, neglect, distaste, contempt and abhorrence, such as we see existing now towards these doctrines. Through so many stages have those we call orthodox gone with regard to certain doctrines held of old by them and by us, and now held by us alone. And now the Methodist, in whose Articles the Real Presence is most plainly set forth,† and the Presbyterian and the Congregationalist shamelessly scoff at us for upholding the Real Presence.

Thus there are two classes of doctrine; the first that held in common by us and those called orthodox dissenters; the second class held by us only and revilingly called 'Puseyite,' 'Papist,' or any other nickname that will best suit the exigency of the times. We have seen with regard to the second class their progress from holding them to denying them.

Now let us look at the state of the dissenting mind towards these doctrines, apart from the Church and individually. Save when they are roused to an unreasoning fury against them by the harangues of their leaders and the venom of party-spirit, their state of feeling towards these opinions is that of perfect deadness and want of feeling. There seems to be some vital and essential want, so that they cannot see them as doctrines at all or realize them as in any way bearing upon the Christian life. Take one of them; prove it to a dissenter from Scripture and reason; he assents; and yet you can see that his assent has as little connexion with his spiritual apprehension as the words of a man in a dream have to do with his reason. In fact, by their very position as outside the Church a veil is cast before their eyes which hides away entirely from their heart the whole class of doctrines that depend upon the incarnation of our Lord. Did you ever, Mr. Editor, try an intelligent and pious dissenter with the 'Communion of Saints,' 'The Ministry of Angels,' or the 'Descent into Hell'—articles the most cheering and encouraging to the Churchman, upon which the mind can hang with the greatest satisfaction, and which have afforded death-bed meditations to the loftiest minds in the Church? You prove it from Scripture to him—he assents to your proof, yet at once you can see that it is not a practical thing with him—he rather wonders why you can place so much weight upon matter so unimportant. Something is manifestly wanting; and because of this deficiency all doctrines and facts of this class are to him subtleties, niceties, curious questions, interesting speculations; they can never be to him matters of faith, but only of belief. Such is the manifest state of orthodox dissenters with regard to our principles. Ah, Mr. Editor, if we could only realize how much we gain by the simple fact of being in the Church, baptized with her baptism, and partaking of her communion, what an increase of zeal and charity would it cause in us, and how much pity toward them who, not because of themselves but the schism and sins of their fathers, are blinded to half of the truths of the Gospel.

Half the truths I have said, for I see that with regard to the Atonement the dissenters hold those which have their root in it; and on the other hand by their position they are rendered insensible to the class that have their root in the Incarnation.

When I say their root or their foundation I mean not logically but really; not that the fact of the Incarnation or Atonement being given in words that you can thence deduce the other doctrines. But this I mean,—that the doctrines of the Christian faith being mysteries undiscoverable, undeducible, unprovable by human reason, they stand together as the towers of a building, each resting on its own foundation, yet each supporting and upholding the others, and having a common connexion. And so each doctrine, the one supports the other, and renders its reception natural and easy. And these two, the Atonement of our Lord and his Incarnation, are the main towers.

* Timothy Dwight for instance.

† Article XVIII. in the 'Book of Discipline.' 'The Supper of the Lord is not only a sign of the love that Christians ought to have of themselves one to another, but rather is a sacrament of our redemption by Christ's death—insomuch that to such as rightly, worthily, and by faith receive the same, the bread which we break is a *partaking* of the body of Christ, and likewise the cup of blessing is a *partaking* of the blood of Christ.'

The word κοινωνια is rendered in our Bible 'communion,' here it is *partaking*. Now let us attend to the fact that Blondel, and Daille, and others assert that κοινωνια is a technical term or proper name for the Lord's Supper, as we say the 'Communion,' and thereby get rid of the force of the passage in favor of a real participation of Christ's body and blood; and then it will be manifest that the author of that article substituted the word 'partaking' instead of 'communion,' in order to guard against such a notion and expressly to assert the Eucharistic doctrine.

The Atonement and the doctrines connected with it, I conceive that the orthodox dissenters hold as a matter of faith. But when I seek for any indication in their books or in themselves that they attach any importance to the Incarnation, I seek in vain. The grounds upon which they appeal to sinners are not the grounds of mercy and love, of hope and true tenderness, which naturally take their rise from the thought of God incarnate, God our brother in the flesh. No, they are the ground of terror and fear and vengeance, such as might be appropriate to the old law before Christ assumed our humanity. Motives strictly legal and yet without a law.

When I look again to their estimate of the Christian life, I see in it no feeling of this truth, no sense of the fact that by assuming mortal flesh, and by being born of a woman, Christ has sanctified the human nature he has redeemed, to a something above what it was before, and through all its stages from baptized infancy to dying age, has blessed them all.

And the very words wherein he and his apostles have enunciated the mysteries of the Incarnation, these they have pared down to metaphors and figurative phrases. 'A member of Christ,'—this implies with them no true yet inconceivable relation to the Eternal Word who assumed our human nature, and clothed with that human nature eternally, is seated upon God's throne. No; although St. Paul in his earnest apprehension of the 'mystery of Godliness,' vehemently asserts that we are 'members of his flesh, his blood and his bones,' still these things are metaphors, yea and would be metaphor if Paul himself in person asserted that they were realities. 'Children of God'—of this, too, they have no real sense, no sense connected with duty truly childlike, no sense in which the Christian is a child of God more than any good man before Christ came,—certainly no sense of the brotherhood which makes us children through His Incarnation. God's creation—his mercy—his providence—his overseeing care and love—all these make us children metaphorically, but children of the covenanted body of Christ our Lord—children of the inheritance—of this I see in them very little true sense.

To take some instances more. Paul preached 'Jesus and the resurrection'—that is, upon the plain face of the text, the resurrection of the body by and because of Jesus: who preaches 'Jesus and the resurrection' now? Are not the whole mass of Protestants gone headlong into the Socinian notion that eternal life is some how or other a physical attribute of the body? And that because of this we shall arise, not because of Jesus and his resurrection? St. John speaks of 'Christ dwelling in us and we in him'—has not this become a metaphor because men cannot realize the fact that God could become man. Paul asserts that our bodies are the temples of the Holy Ghost, and this in so literal and matter of fact sense that he makes it an argument against impiety. This, too, has been converted into a rhetorical figure. Christ attributes eternal life to the eating his body and drinking his blood—that is, in the plain sense of the text, to a participation of his glorified humanity as the seed of eternal life. This is metaphor of course. The sanctity of marriage also, and its mysterious nature is expressly asserted in the Scripture. The direct spiritual benefit of almsgiving, the necessity of fasting and mortification of body. Yet all these things are coolly put aside, and as far as regards them the common place religion of the day has very quietly taken the ground of natural religion instead of the plain words and doctrine of the New Testament. And what is the reason of such conduct? Simply this,—that in order to realize and hold these things and take them as they stand, it is necessary first to realize and hold, not as a matter of mere belief but as of faith, the doctrine of 'God in our flesh,' and without such a realization these things are impossibilities,—so impossible that no language can express them,—no words. It is worth while upon any one of these points to contrast, say Chrysostom, with one of our modern commentators. The old Christian who felt what Christianity was expresses no doubt—he takes the words in their literal meaning, as expressing matter of fact, and then applies them practically. The modern begins by telling us that 'the words cannot mean what they say, for that would be impossible; we must therefore search out and find another meaning.' What folly! if they only realized the utter impossibility and absurdity to man's *reason* untrained and untutored by the Church, of her fundamental mystery of Christianity, they would not reason so. If they only felt how opposite to reason it is that He whom 'the heaven of heavens cannot contain,' God omnipotent, should be born a child, live a man, and suffer and die, truly with such a feeling abiding upon their mind we should have less of such argumentations. The dissenters may praise God that they have among them women and children, for truly if they had only men and their theologians they would shortly have but little Christianity remaining.

Hitherto we have spoken merely of particular tenets, let us now look to doctrine and all the peculiar doctrines of the Church—all these we shall find resting upon the one great mystery of godliness—God manifest in the flesh. The doctrine of a visible Church, for instance, which shall not fail till the end of time, which contains the means of salvation, is one over the whole world, and is the guard and custodier of the truth; what ground have these lofty claims? Surely no ground upon the theory of individualism, but a sure ground upon the fact that universal humanity is one actually and really, and that Christ our Lord partook of that humanity, and that thereby *man's nature, our flesh*, is seated upon God's throne, clothed with the attributes of omniscience and omnipotence. Take again the Eucharistic doctrine, 'that we really and truly receive Christ's body and his blood;' it rests upon the same doctrine; and the old fathers were so sensible of this that they ever employed the union of the Godhead with the manhood as an illustration of the Eucharistic doctrine. Take Infant Baptism—wherefore has it always been in the Church? Because the Church feels and knows that the Word became flesh and was once a babe in the arms of his mother. And so through all these that are called Church-doctrines—through them all the Churchman can go, and as the base and foundation of near all he can see that sense and realization of Christ's Incarnation which is the inheritance of the Church's children.

The Apostle St. John felt this to be the character of the Church; he felt that a deficiency in this was the peculiar and distinguishing character of Antichrist, and accordingly he says, 'Who is Antichrist but he that denieth that Christ is come in the flesh? Such was the error of the Gnostics; they conceived of religion as entirely spiritual; they could not see how man's humanity could have any thing to do with it, or how it could be affected otherwise than through the soul. And therefore they called the Catholics 'carnal,' themselves 'spiritual;' and as our modern dissenters do, they denied every thing in the Scriptures that seemed other than exclusively spiritual. And moreover ran the principle out to its natural conclusion, the denying the proper humanity of our blessed Lord.‡ We shall conclude this subject in another essay.

W. A.

‡ By the way the Gnostics have strange affinities with modern dissent. All their systems indicate that they never received the New Testament Scriptures *in the Church* or *from the Church*, but that they received them as they would a manuscript of Plato or Zeno, and that they then set to to form from the books a system of doctrine. They seem never to have had episcopal government; at least their founders Simon Menander and Dositheus were not Christians. Then again their doctrine has for its first postulate and axiom the supposition that religion must be altogether spiritual.

For the Churchman.

Representation.

Mr. Editor,—The mode in which *the principle of representation* is carried out in our ecclesiastical organizations, is a subject of no little present interest. I have looked somewhat into it, and would respectfully ask permission to say a word on the subject in your very valuable journal.

Does our *General Convention* fairly represent the principles, views, and wishes of the clergy and laity of our Church?

The number of *clergy* in the several dioceses is a very fair criterion by which to judge of their respective numbers of *laity*.

There are *twenty-seven* dioceses in our ecclesiastical confederation. The dioceses are all entitled to *the same number of deputies* in the General Convention—four clerical and four lay. A vote may at any time be demanded *by dioceses*.

The twenty-seven dioceses contain, independently of the Bishops, who, in Convention, constitute a co-ordinate legislative branch, 1190 clergymen, according to Swords's Almanac for the present year. There are *fourteen* dioceses, a majority of the whole, and which, of course, may at any time control the action of the House of Deputies, which have in the aggregate, independently of their Bishops, but 188 clergymen.

Hence, in the House of Deputies of the General Convention, the representatives of 188 clergymen, and of a proportioned number of laymen, may outvote those of 1002 clergymen and their proportion of laity. That is, *less than one sixth* may legislate for the whole.

The Board of Trustees of the *General Theological Seminary* is otherwise constituted. The dioceses are represented therein according to their respective numbers of clergy, and of course of laity; and choose them from the two orders in such proportion as they may severally elect. The Trustees vote *individually*, and never by *dioceses*. As is the case with *States*, however, in our U. S. *Senate*, diocesan influ ence is properly maintained *as a check*, by a right which the Bishops have in the Board to vote *as a distinct order*. The clergy and laity, too, have a right to call for a vote in the same way. In either case, a *concurrence* of votes is necessary to a decision. Can any fairly minded man, any one who has the spirit and intelligence of an American citizen, hesitate to say which has the *best* constitution, the General Convention or the Seminary, which is most likely to do justice to the principles, views, and wishes of the great body of the clergy and laity of the Church, and which, therefore, ought to be most valued, and most carefully maintained?

G. T. S.

P. S. In the *Board of Missions*, the principle of representation is unknown. The Bishops, though members ex-officio, have no ex-officio prerogatives. The clerical and lay members are chosen by the General Convention without reference to the dioceses whence they come. Both in the Board and in its Domestic and Foreign Committees, Bishops only, or clergy only, or laymen only, are competent to the discharge of any and every trust reposed in said Board or said Committees respectively.

For the Churchman.

Tracts for the Seasons.

NO. XXVIII.

The Church is represented to us in Scripture as a society of God's appointment, established for the purpose of preserving and disseminating in the world the knowledge of true religion, and affording the means of attaining to the practice of it. It is declared to be the pillar and ground of the truth; man's divinely appointed preservative against being driven about by every wind of strange doctrine, and drawn from the simplicity and purity of the Gospel; and the constituted channel through which the blessings of redemption, grace, and salvation are to flow to our sinful and perishing world; whereby, bought with no less a price than the precious blood of the Son of God, men are to become temples of the Holy Ghost, the animating principle of this body of Christ, through which they are to flow in grace, to increase with the increase of God, to walk in the commandments and ordinances of the Lord, and zealous of good works, to go on unto the fulness of the measure of the stature of Christ, and finally attain to the glorified and triumphant state of the Church in heaven.

The metaphorical titles given to the Church in the Bible as a kingdom, a city, a body, a family, a building, a household, clearly represent it as a regular and well-ordered institution.

As the visible sacrament of baptism is appointed to be the means of admission into it; the Lord's Supper and other visible ordinances and services are means of maintaining union with it, and enjoying its spiritual blessings and privileges; and it is placed under the care of a visible ministry; it follows that it is an outward and visible society.

Its being the divinely appointed medium through which are to be extended those blessings of religion which all men need, proves it to be, not a voluntary association, but one of which men are in duty bound to become members.

The right vested in the Church by its Divine Head of being heard in cases of controversy, the authority given it in matters connected with men's spiritual state and duty, and the blessings and privileges for which they are to have recourse to it, declare it to be a well defined institution, which men may know by obvious marks and tokens.

The ministry represented as essential to the Church being spoken of as an embassy from God; a commission authorizing its holders to act in His name and stead; a body of men by whom He Himself speaks; who are to act for Him by receiving men as His disciples; pledging Him in the holy covenant into which they are admitted by baptism; doing in remembrance of Him what He did when He consecrated bread and wine as the symbols and representations of the great sacrifice, in the ordinance wherein, until the end of time, that sacrifice was to be shown or represented before God and man, and distributed these consecrated elements to be received in that character, and as means and pledges of His mediatorial grace and mercy; bearing to the world His message of reconciliation through the everlasting covenant, and His calls and warnings to the due reception of it; authoritatively declaring and pronouncing His absolution and remission of the sins of the penitent and faithful; and ministering in all those things which pertain to man's true service of his Maker:—I say the ministry represented as essential to the Church being thus spoken of, it must necessarily possess a special commission and appointment from God Himself. "They are therefore,"—says the judicious Hooker, whose praise will be in the Church as long as brilliancy of genius, compass and strength of intellect, extent of learning, and extraordinary acquaintance with Scripture, will be admired, sound evangelical principles venerated, and meek, ardent, self-sacrificing, and consistent piety loved—"They are therefore ministers of God, not only by way of subordination, as princes and civil magistrates, whose execution of judgment and justice the supreme hand of Divine Providence doth uphold; but ministers of God, as from whom their authority is derived, and not from men. For in that they are Christ's ambassadors and His laborers, who should give them their commission but He whose most inward affairs they manage? Is not God alone the Father of spirits? Are not souls the purchase of Jesus Christ? What angel in heaven could have said to men, as our Lord did unto Peter, *Feed My sheep? preach? baptise? do this in remembrance of Me? whose sins ye retain they are retained, and their offences in heaven pardoned, whose faults you shall on earth forgive?* What think we? Are these terrestrial sounds, or else are they voices uttered out of the clouds above? The power of the ministry of God translateth out of darkness into glory; it raiseth men from the earth, and bringeth God Himself from heaven; by blessing visible elements, it maketh them invisible grace; it giveth daily the Holy Ghost; it hath to dispose of that flesh which was given for the life of the world, and that blood which was poured out to redeem souls; when it poureth malediction upon the heads of the wicked, they perish; when it revoketh the same, they revive."

These views of the Gospel ministry, clearly drawn from the evangelical pages, certainly evince that its functions can be rightly exercised only by express authority from God Himself; which, if not imparted by Him *directly*, must be so through the medium of divinely constituted agents. Who, when Christ was on earth, could have made ministers of His religion but Himself? Neither the Apostles nor the Seventy, though each invested with ministerial authority, were commissioned to impart the gift. Who, when He had left the earth, could have represented Him by receiving men into His ministry, but the apostles, to whom alone He gave commission to transmit that ministry even unto the end of the world; and those to whom they, by virtue of this power, gave that high trust? Who, when they had been called from the Church on earth, but those thus by them appointed, or those authorized through the ministry of these, could impart the heavenly mission which Jesus conferred on the apostles as the Father had on Him? And who, to the end of time, unless deriving authority through the succession from Christ, thus established and continued, can call and send men on the divine errand of the ministry of reconciliation?

To Himself, during His stay on earth, Jesus reserved the right of ordination, giving it neither to the apostles nor the Seventy. To the apostles afterwards, and those whom they raised to equal rank in the Church, and not to the Presbyters and Deacons, did the same right appertain. Witness, as recorded in Holy Writ, Timothy at Ephesus, Titus at Crete, and others more indistinctly noticed. Witness too, as recorded in early history, Serius, Avacletus, and Clemens at Rome, Polycarp at Smyrna, Ignatius at Antioch, and others. In the following ages the successors of these companions of the Apostles in the first of the three grades of the Christian ministry, and not the lower orders of Presbyters and Deacons, exercised, as their special divine prerogative, the power of ordination. Witness the whole current of history to the period of the reformation. "A thousand five hundred years and upward," says Hooker, in the sixteenth century, "the Church of Christ hath now continued under the sacred regiment of Bishops. Neither for so long hath Christianity been ever planted in any kingdom throughout the world, but with this kind of government alone; which to have been ordained of God, I am, for mine own part, even as resolutely persuaded as that any other kind of government in the world whatsoever is of God."

Hence the just conclusion of the Church, "that from the Apostle's time, there have been these orders of ministers in Christ's Church, Bishops, Priests, and Deacons;" and that these "divers orders of ministers" were "appointed by" the "Holy Spirit" of "Almighty God."

From all this teaching of Holy Scripture, ancient authors, and uniform perpetual Catholic tradition, the Church draws her authoritative enactment, that "no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, or suffered to execute any of the said functions, except he hath had episcopal consecration or ordination."

In essential connection with these views, is the doctrine of our nineteenth article of religion, that "the Church of Christ is a congregation" or society "of faithful men," that is men professing the Gospel by baptism into the faith of Christ, "in the which the pure word of God is preached, and the sacraments be duly administered, according to Christ's ordinance, in all those things that of necessity are requisite to the same." As to the things requisite to the due preaching of the word, and ministering of the sacraments, the Church thus expresses herself in her twenty-third article:—"It is not lawful for any man to take upon him the office of public preaching or ministering the sacraments in the congregation, before he be lawfully called and sent to execute the same." And as to what is essential to being thus lawfully called and sent, we revert to her language, before cited, in the preface to the Ordinal,—"No man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, or suffered to execute any of the said functions, except he hath had episcopal consecration or ordination;" that is, consecration or ordination by a Bishop, one who holds the first of the three grades of the Christian ministry. Hence the well known rule and practice, that before those who have exercised pastoral functions under other orders can do so in the Church, they must seek, as lay-candidates, admittance into her lowest order of ministers.

This is apprehended to be a true statement of that view of the Church and its ministry which is given in Holy Scripture as interpreted by primitive catholic tradition, has been handed down through all ages of the Gospel, and is incorporated into the authoritative standards of our portion of the Church. It should be seriously considered by all who would have their religious principles and conduct conform to the evangelical rule.

True, such views by no means harmonize with the current notions of the world. The world has ever been prone to make a religion for itself. The carnal mind is restless under the restrictions of the Gospel. Its ingenuity will invent a thousand ways of suiting spiritual things to its views. Any voluntary association of men, got up no matter upon what principles, and under a ministry no matter whence derived, claims the sacred title, and presumes to appropriate to itself the precious privileges and promises, of the Church of Christ: and the world, always easy on the subject of religion, and with special sympathy for departures from the Gospel, admits its claims, and echoes its complaints against the hardship and uncharitableness of having them questioned.

There are few subjects on which more incorrect ideas are prevalent than this one of charity. Charity is due, not to *opinions*, but to the motives with which they are held. It does not require that I believe my neighbor right; but it does require that I give him credit for not being intentionally wrong, for desiring and endeavoring to be right, and thinking that he is so. Nor can it require that I assume the appearance of thinking that he is right, when I differ from him in opinion, and conscientiously think myself right. Honesty and sincerity forbid this. Charity, however, does require that I abstain from judging him *wilfully* wrong; and moreover that I endeavor, in proper and suitable ways, to convince him of his error, and gain him over to the truth.

These principles should be applied to all grades of error. Difference in religious opinion—although every step towards a compromise of truth, and even the appearance of it, should be conscientiously avoided—ought never to be suffered to interfere with Christian kindness and friendly offices, or with doing justice to the piety and virtues of those who differ from us.

It is especially very common to denounce as uncharitable a claim to an exclusively valid ministry.

Of course there is nothing more uncharitable in exclusiveness attached to one department of truth than to another. Truth indeed is necessarily exclusive; and he is not its true friend who does not advance for it exclusive claims, and does not view in their best light those whose misfortune it may be to be placed on the wrong side of truth's exclusive line. A man may err in judgment respecting the degree of comparative importance attaching to particular points, and thus make that an *essential* which is but a *circumstantial*, and regain his neighbor as seriously in the wrong, for mere matters of opinion which are entirely consistent with being essentially right, and which ought not to be made a cause of severance or of difficulty. But if he is honestly, however erroneously, otherwise persuaded, his advancing exclusive pretensions in behalf of his principles is no breach of charity. It is proof of honesty.

The Socinian charges uncharitable exclusiveness upon the Trinitarian, because the latter will not hail him as a brother, belonging indeed to another department of the Church, but not therefore less a Christian on the broad and new-sectarian platform of the Gospel. The writer has even known the worthy papist complain, as exclusive and uncharitable, of those who regard the Romish system as in essential contrariety to the gospel, and presenting a communion with which Christians cannot unite without forfeiting their Christian consistency. So of every point connected with the sacrament, the ministry, the order, the doctrine of the gospel, which the conscientious man may regard as a part of the gospel in its integrity, the honest and necessary result of this conviction touching those who reject or impugn that point, is branded as uncharitable exclusiveness.

The real friend of truth will be unmoved by all this, seeing in it, as he does, but a development of the sophistical spirit and principles by which the human mind, in its weakness, is so often lured into indifference if not opposition to the dictates of that right reason with which God has endowed it. On the momentous subject of religion, the conscientious and faithful Christian will be especially careful of influences so hostile to its beneficent design and its proper effect.

The point in connection with the present subject on which this sophistry is so often brought to bear is simply this:—that as Almighty God has appointed a particular channel through which the ministerial commission is to flow, we can depend upon its being found nowhere else, unless He specially interposes—as we have never yet had evidence that He has done—either to add or to substitute another mode; and that therefore a commission thus derived is essential to the lawful and valid exercise of the functions of the ministry.

This view of the subject is by no means confined to the Church. The principle is to be found under various modifications of application.

There are sincere and worthy people who verily believe that a conscientious conviction in a man's own mind that it is his duty to be a minister, is his sufficient call, and it is then right, and he is conscientiously bound, to go on his holy errand.

The *Congregational* theory is, that this is not enough. The man should submit his qualifications to the judgment of the Church, that is the members of the Church, collectively or by their representatives, and if they are approved, he is to be ordained by the members through their representatives. In default of this he is not to be received as a minister, or allowed to execute ministerial functions. Will the Congregationalist allow that he is justly liable to the charge of uncharitable exclusiveness because he will not receive as a lawful minister, capable of valid administrations, an unordained man?

The *Presbyterian* hypothesis advances a step further. According to that, the Apostles, or any two or more of them, constituted a presbytery, and as such ordained; and they appointed that ordinations should be always by a presbytery, that is by two or more regularly ordained ministers. The ministry being considered as confined to the single order of presbyters; and ordination in this way, by uninterrupted succession from the apostles, being essential to a valid ministry. Would the Presbyterian, true to these principles and views of his system in its integrity, admit as just the charge of uncharitable exclusiveness because he cannot receive as lawful and valid the ministrations of one who has been ordained by the people, or who has had no ordination at all?

Of his Presbyterian or Congregational friend, therefore, the Churchman, in reference to his Church's claim touching ministerial validity, has only to ask the application of the golden rule, Whatsoever ye would that men should do to you, do ye even so to them.

Happily, however, the Congregationalist, the Presbyterian, and the Churchman, all own allegiance to one Master even Christ, and so also do the Socinian and the papist, and the Quaker, the Baptist, the Methodist, the Universalist, and all professing Christians. Differ then as they may in their views; conscientious as they must be in these differences, if they have the spirit of true piety; and consistent as they must be, if honest, in carrying out their conscientious convictions, both in action, and in their views of antagonistic principles; each may, and should, be governed by a *rule of heart* which no *opinion* can touch, which covers every variety of sentiment, and the rejection of which annihilates the influence of moral principle, and repudiates all profession of the Christian name—*the rule of Christian charity*. However this may admit, and indeed often require, that we judge uncompromisingly of the opinions and views of others, and act on that judgment with fearless consistency, yet will it not suffer us to presume upon knowing their hearts, by pronouncing on their motives, or accusing them of wilful resistance of light; to treat them or their errors with an unchristian spirit; to be insensible of the claims upon our regard and esteem to which the virtues and piety of those differing from us may entitle them; to hesitate in according full justice to them for the good which, with all their errors, they may be instrumental in effecting; or to indulge the impious effrontery of pronouncing on God's determination respecting them in the judgment of the great day.

B. T. O.

For the Churchman.

General Theological Seminary.

Mr. Editor,—The signs of the times seem to render it peculiarly desirable that the true position of the General Seminary of our Church should be well understood. I ask the favor of a space in your columns for a record of the following facts:—

In the year 1821 that Seminary was located at New Haven, and this Diocese had its own Seminary. In that year Jacob Sherred, Esq. died and left a large legacy, I believe about $80,000, to be held by his executors in trust until a Theological Seminary should be established in this State either by the General Convention or by the Convention of this Diocese. As there was, at the time of his death, in this State, a Diocesan Theological Seminary, the Managers of that Institution, composed of clergymen and laymen of the first standing in the diocese, with Bishop Hobart at their head, proceeded, in due time, to make arrangements for the proper appropriation of the munificent bequest. The New York Seminary also had the very liberal and valuable grant of land by Clement C. Moore, Esq. on a part of which the General Seminary Buildings have since been erected.

The idea was thrown out, however, that if the General Seminary should remove to New York, it might claim the Sherred legacy. This led to the taking of legal opinions. Respecting the claim of the General Seminary, Bishop Hobart observes, in his address to the New York Convention of 1821, "That little dependence can be placed on the validity of the claim of the General Seminary to the legacy of Mr. Sherred would appear from what is understood to be the fact, that no legal gentleman consulted on behalf of that Seminary, has given a decided opinion in favor of it."

Respecting the claim of the New York Seminary, I presume it is enough to say that decided opinions in its favor were given by Richard Harison, John Wells, Thomas Addis Emmet, Josiah Ogden Hoffman, and David B. Ogden.

Here then was the New York Seminary with a valuable landed estate, and funds amounting to nearly if not quite $100,000, and in full operation.

It appeared very desirable, however, to intelligent and devoted friends of the Church throughout the country, that by some mutually agreeable compromise, these great advantages should be enjoyed by the whole American Church through its Theological Seminary: it being conceded by all that any arrangements thus made should embrace principles whereby New York was to secure its just influence in the care and use of the valuable property it was thus to make over to a General Institution.

At the request of the Trustees of the General Seminary, a Special General Convention was called, and met in Philadelphia in October and November, 1821.

At the immediately preceding Convention of this Diocese, October 1821, Bishop Hobart, in his address, remarked as follows:—

"On the one hand, it cannot be supposed that this Convention will relinquish the arrangements so unanimously settled at the last Convention* and any essential provisions relative to our diocesan schools, so as to place our resources entirely beyond our own control. On the other the consideration must be admitted to have weight, that the dignity, order, and harmony of the Church, as well as the respectability of the General Institution, may be advanced by the proposed union." * * * * "Another objection to the general institution Seminary is, that as at present constituted,† it might be entirely under the control of a very small minority of the Church at large, and even of those who have not contributed, or in a very small proportion, to its funds. In case, however, of a union, such an organization of the General Seminary might be made as to secure to every part of the Church a *just* influence in its management. And the plan might be formed of such a nature as to remove all the reasonable objections to a General Institution in this diocese, and to secure all our important arrangements with respect to our own institutions." * * * * * "It would appear advisable for this Convention to adopt such measures as may admit of a union between the two schools on principles which will secure all the essential arrangements with regard to our theological schools, the just influence of those parts of the Church who may contribute to the General Institution, in its concerns." * * * * * "Should the General Convention propose the course of compromise on correct principles, I trust we shall be prepared to meet it in the spirit of conciliation and candor, and with our fervent prayers that our Lord and Master would direct and overrule all our consultations and plans for the good of His Church and Kingdom."

The portion of the Bishop's address relating to this subject was referred to a committee consisting of the Bishop, the Rev. Thomas Lyell, the Rev. Jonathan M. Wainwright, the Rev. Orin Clark, Thomas L. Ogden, Esq., the Hon. Morris S. Miller, and Daniel W. Lewis, Esq.

The following is an extract from the report of the Committee:—

"On the subject of any arrangement for a consolidation of the Seminary established under the authority of the Convention of this State with one to be permanently established in this diocese under the authority of the General Convention, in case that body should deem this measure to be expedient, the Committee are of opinion that an arrangement of this nature would be desirable, and ought to be carried into effect, if it can be done upon fair and correct principles, so as to preserve all the essential provisions and regulations of our Diocesan Seminary, and to secure a just influence in the government and control of the General Institution to each diocese within which contributions may be obtained towards its funds."

The following resolution, submitted by the Committee, was passed by the Convention:—

"*Resolved*, That this Convention will concur

* Referring to the establishment of the Diocesan Seminary in New York, with a Branch at Geneva, Ontario County.

† The Seminary was then constituted much as the Board of Missions now is; the Bishops being ex officio Trustees, but without any separate vote, and clerical and lay Trustees being chosen by the General Convention without reference to Dioceses.

‡ The New York Seminary.

in any proper plan for consolidating the said Seminary‡ with any Seminary for the like purpose which the Gen. Convention may, in its wisdom, see fit to establish, and permanently fix, within this diocese, all the essential provisions and regulations of the Seminary now established under the authority of the Convention of this State being preserved, and a just influence in the management and control of the General Institution being secured to each diocese within which contributions may be obtained, or donations made towards its funds. Provided that the terms of such consolidation be approved by the Bishop of this Diocese, and the Clerical and Lay Deputies from the Convention of the Church in this State to the approaching Special General Convention of the Protestant Episcopal Church in the United States;§ and that those terms be submitted to, and also approved by, the Trustees of the Protestant Episcopal Theological Education Society in the State of New York, or the Board of Managers acting under their authority."

In the General Convention, the subject was referred to a joint-committee of both Houses, consisting of the Right Rev. Bishops Hobart and Kemp, and Duncan Cameron, Esq. of North Carolina, Richard Harison Esq. of New York, Col. Alexander Jones of Rhode Island, the Rev. Daniel Burhans of Connecticut, the Rev. David Butler of New York, the Rev. Charles H. Wharton, D.D. of New Jersey, and the Rev. Christopher E. Gadsden, D. D. of South Carolina.

Besides the Deputies from New York, a Committee of the Trustees of the General Seminary, and a Committee of the Trustees of the New York Seminary, were in Philadelphia, and held consultations with the Committee of the General Convention.

The whole matter was most seriously and deliberately weighed and considered; and the result was the reporting by the joint committee of the General Convention, to both Houses, of the Constitution of the General Seminary as it now stands.

In the House of Bishops, consisting of Bishops White, Hobart, Griswold, Kemp, Croes, and Brownell, the Constitution was promptly and unanimously adopted.

In the House of Deputies the Constitution was thoroughly discussed, Judge Cameron of North Carolina, the Chairman of that House's branch of the Joint Committee which reported it, being the principle speaker in its behalf, and devoting himself to the illustration, support, and defence of it with an earnestness and ability which will never be forgotten by those who witnessed it. It was adopted by a large majority.

Under authority and power to that effect given by the Convention of this Diocese, its Bishop, its Clerical and Lay Deputies in the General Convention, and the Managers of its Theological Education Society who had charge of its Seminary, gave the approbation of the Diocese to the Constitution adopted by the General Convention; and thus the present organization of the General Theological Seminary was settled and determined.

CONSERVATIVE.

For the Churchman.

The Church in Virginia.

Mr. Editor,—I have often been struck with the want of *liberality* in the Church in New York. Why not adopt a contrary course, especially as concessions and compromise beget so much kindly feeling for us in the "other denominations?"

Let me set before you a bright example. It is a very common thing in Virginia, when Presbyterians, Methodists, Lutherans, and Baptist Associations or Synods are held in a place, for the (Episcopal) Church in that place to invite their ministerial *brethren* of these associations or synods to "supply their pulpits," which they accordingly do, much to the edification of the faithful of all names. I lately heard an old Congregational preacher from Connecticut, who is peddling books in this region, express his surprise and delight at such a state of things. "Why, in Connecticut," says he, "I should no more have thought of being allowed to preach in an Episcopal pulpit than flying." Ah! old Connecticut! thought I, land of the *Churchman!* how would I rejoice to see your principles established here!

The old gentleman also expressed the opinion that Christians of all denominations must get on very lovingly when such *charity* is manifested. The fact however is, that there is as much bitterness against the Church here as in New York. I have never seen, with considerable opportunities of observation in various States, more rancorous hostility to the Church, *if as much* as in *liberal* Virginia! So far as I can understand, the Jesuits of the other sects interpret all our *charitable* demonstrations by the rule which governs themselves, as mere pretence, intended to gull the simple and swell our numbers. Well, I believe that is the fact, and have no doubt indeed that Episcopalians here like to make converts from the sects, as well as the sects do from them, and that both parties pursue for the same purpose the same Jesuitical policy of affected liberality.

But I must give you one or two instances of the kind of Churchmanship which exists, in a State which had a double representation upon the trial of Bishop Onderdonk, (a prelate, permit me to say, whom I, notwithstanding my residence, and the vote of the majority upon his trial, love and reverence for his pure and apostolic character, and shall do so, till my dying day.) I learn, upon the best authority that, in one of the most flourishing parishes of this Diocese, a *Baptist* has been selected, and for a year or two has acted, as *Superintendent of the Sunday school* of the parish! Comment is unnecessary upon that fact. If any one denies it, I will prove it. A worthy and intelligent gentleman he is, whose private character is entitled to all respect; but a thorough going member of the Baptist communion as lives on the face of the earth.

In another place, I am told, (and, although I know not the circumstance from personal knowledge, yet I have it upon the most direct and unimpeachable evidence,) that, the parish being vacant for nearly half a year, the Church was opened by decision of the Vestry, every other Sunday, during that time and, by invitation of the Vestry, the pulpit was filled by Presbyterian and Methodist preachers!

I do not believe that the above are extreme cases. So far as relates to ministers of the sects officiating in Episcopal Churches, it is a matter, I am inclined to think, of common occurrence. Although I am no minister of the Church, but a mere layman, I must be permitted to believe that a Church with two Bishops ought to be able to preserve better discipline. But, probably, Bishops and people would concur in the *policy* of the thing,—and policy, mark you, Mr. Editor, is the immutable rule of ecclesiastical conduct in these days. Policy is the countersign without which you cannot pass through the evangelical camp, and, we must not be surprised that policy governed in New York upon a late memorable occasion.

What do you think of our Virginia Church, Mr. Editor? X. Y. Z.

§ The Clerical and Lay Deputies who attended the General Convention from this Diocese were, the Rev. David Butler, the Rev. Thomas Lyell, the Rev. Benjamin T. Onderdonk, the Rev. Orin Clark, Richard Harison, Esq., the Hon. Morris S. Miller, John Wells, Esq.

The Churchman.

New York: Saturday, August 2, 1845.

We had intended to express in our last our deep regret at losing Dr. Coleman from the editorial corps. For several years he has edited the Banner of the Cross with great skill, ability and courage, and an uncompromising adherence to the principles of the Church. This arduous service he has performed gratuitously, although the duties of a large parish were simultaneously devolved on him. Dr. Coleman's health, we are sorry to say, is seriously impaired. His name and labors will be long and gratefully remembered; and he may be assured that many hearts will unite in prayers for the permanent restoration of his health.

The following is an extract of a letter from a clergyman of the Scottish Episcopal Church, having a parochial charge in Scotland, to a friend in this city, who has sent it to us for publication. We could hardly doubt that such would be the sentiments of all who are out of the reach of local and party excitements, though it is not the less gratifying to be favored with their expression:—

"I have been grieved on account of Bishop Onderdonk. There is only one opinion here in regard to the whole affair—persecution from beginning to end and a most unjust sentence. Rest assured justice will yet be done to the oppressed. Had Bishop O. been found guilty without a dissenting voice then the punishment would have been severe enough. I shall not enlarge, but merely say that I have yet to learn the meaning of an indefinite suspension, and hope that your Bishop will not resign."

Since the above was in type we have received the subjoined from an esteemed correspondent:—

"*Dear Mr. Editor,*—A letter received by the last steamer from a clergyman of the Scottish Episcopal Church, dated July 3d, contains the following passage, which I have copied for insertion in the Churchman:

'We have had, as you are aware, an increase to our schismatics in the form of Mr. Hull, of Huntly. The person in question is a weak minded and righteous over much person, taught to look on pure Catholic truth with a jaundiced eye, and believes every thing poison that does not suit his taste. He is the last of the defectionists.

'This seeming evil will tend to universal good. The Church has been aroused, and she is now arming herself. The Scotch Communion Office, which has been made the ostensible bone of contention between the Church and her rebellious sons, is being better understood, and being daily more relished. It is not yet used in this city; but I believe my congregation would use it if I were to only say the word. The Church is growing here with I hope a steady growth. Take —— Church for an example —last year we had only 50 communicants;—now about 150.'

"The wisdom of the American Church appears conspicuous in regard to this Communion Office; she having made its use obligatory upon all who minister at her altars.

"Did it ever occur to the 'rebellious sons' of the Scottish Church, that the office with which they find so much fault is always used here by *Low Churchmen*, without a single exception?

"Had loose temporizing or expediency views prevailed in the Conventions that adopted the Scottish Communion Office, and its use been left to the voluntary choice or caprice of our clergy, who can doubt but what this 'bone of contention' would now have been added to our apparent differences; and perhaps schism with all its manifold evils have stalked forth in open day here, as in Scotland.

"We cannot be too thankful for the godly wisdom, firmness and decision that characterized the illustrious Fathers of our American Church, and that happily has saved us from the sore evils that have so grievously afflicted the Catholic remainder of the Church in Scotland.

"Faithfully yours, F. J. H."

THE SPOTTISWOODE SOCIETY, instituted at Edinburgh, June 9, 1843, is a society to which, by calling the attention of our readers, we are sure we shall be doing them a favor. Among its patrons are included all the Bishops of the Scotch Episcopal Church, and several of the highest of the nobility. The Bishop of Georgia and Archdeacon Manning are also of the number. Its object is the revival and publication of the acknowledged works of the Bishops, Clergy and Laity of the Episcopal Church of Scotland, and such rare MSS., pamphlets, &c. as will illustrate its earlier history. Its management is entrusted to a Council of fifty, chosen from among the members, and all in communion with the Church. The Society itself is open for members by the payment of ONE POUND annually; they are of course entitled to a copy of all works published during the year. The value of the Society will be evident by examining the list of books already published. For 1844, *Bishop Keith's History*, vol. 1, *Bishop Sage's Works*, vol. 1, and the *Spottiswoode Miscellany*, vol. 1. For 1845, the second volumes of *Bishop Keith's History*, and the *Spottiswoode Miscellany*, and *Bishop Forbes' Funeral Sermons*, &c. In preparation for next year are *Archbishop Spottiswoode's History*, with a Life, &c., and *Bishop William Forbes's "Considerationes Modestæ et Pacificæ."* (This is a peculiarly valuable work on our relations with Rome.) The tried orthodoxy of the Scottish Church, as well as the peculiar indebtedness we are under to her, render it unnecessary to urge the value of these authors on American Churchmen.

The statement of the Society's operations for the current year has just reached us, and reminded us to make mention of its plans. The editor of this paper is local Secretary, and Mr. J. A. Sparks, Agent for this city, either of whom will be glad to receive and transmit subscriptions.

If other Church papers will make some mention of this undertaking it will be conferring a favor on many warm friends abroad, who assure us of their interest in the Western Church.

We have received the Journal of the last (the *ninth*) Convention of our Church in Illinois, held on the 16th and 17th of June. There had been no Convention held in 1844. Bishop Chase, 14 of the clergy, and 11 lay delegates were present. The Bishop reports that since his last address he has ordained 4 deacons, consecrated 1 church, and laid the corner stones of 2 new ones, and confirmed 145 persons. The baptisms reported are 254; number of communicants 730. There are 4 candidates for orders in the diocese, and the clergy are in all 25.

As a frontispiece, the Journal contains an elevation of the proposed Jubilee College building, which although aiming at a Gothic character, is far enough from resembling a Gothic college. American architects should see to this; there was in the middle ages a settled type to which Colleges were to conform in their main outlines, as well as one for churches, and for us to think that by overlaying a huge oblong factory with pinnacles and buttresses, and then piercing it with pointed windows we have a Gothic College, is surely out of keeping with our recent improvement in ecclesiastical architecture.

BISHOP DOANE'S THIRTEENTH CONVENTIONAL ADDRESS is filled with the record of his Episcopal labors and affectionate tributes to the memory of his departed ministers. During the year he has consecrated *two* churches, ordained *two* Deacons and *four* Priests, instituted *four* Rectors, and confirmed in twenty-three places *one hundred and twenty-one* persons. The number of the clergy in the Diocese is *fifty-three*, and candidates for orders *six*.

THE FIFTH CHARGE of the same author, which is lying before us, is entitled "Incorporation with Christ." It is an earnest, vigorous enforcement of the vital doctrine "He dwelling in us and we in Him," and like all the charges from this prelate rich in Scriptural proof and illustration.

We have received from the Messrs. Harper "THE PARSONAGE OF MORA." By FREDERIKA BREMER. Miss Bremer's tales are said to be of unexceptionable tendency.

Also No. VIII. of the "ENCYCLOPÆDIA OF DOMESTIC ECONOMY." This number is devoted to cooking utensils, and cooking, both English and French.

"LITTELL'S LIVING AGE" will disappoint no one who expects in it an agreeable and instructive periodical. The 63d number is published.

For the Churchman.

Bishop Freeman in Arkansas.

Mr. Editor,—The Bishop arrived in Little Rock in the middle of May. Here he spent about a week preaching, and confirming five persons. The Church at this place has been somewhat annoyed by the sectaries, so prevalent and easy of access to the West. From this she has, however, recovered; and her position, at the present, is no less favorable than it was at any former period.

The 25th, was spent in Van Buren, which is situated on the confines of the Cherokee nation. The Church, at this point, is less favorably situated than it was some two years ago. The missionary has been elected Chaplain for Fort Gibson, which has been vacant since the resignation of the Rev. Mr. Scull. An active and piously devoted man may here do much good. His immediate duties are in the garrison; but, then, he has access to two tribes of Indians, to whom, if the love of souls constrain him, he may be a spiritual blessing. Van Buren should, however, not be neglected, and it offers *to a man of energy* a field of promise and reward. The place is thriving, and has an immense "back country" for its support.

The 26th and 27th, were spent at Fort Smith. Here a court-martial was in session. The officer against whom complaint was lodged, was Col. Harney of the Dragoons: charged with severity.

The court brought together a number of very distinguished officers, to whom, and others, our good Bishop preached *faithfully* on Monday night and Tuesday morning. The congregations were at his command; truth was forcibly, philosophically, and well told; so much so, that an officer, high in rank, was heard to say, "I never heard better lessons in my life."

On this occasion the officers of Fort Washitta applied to Mr. S. to re-enter the army, which he declined, on account of the onerous duties required from Chaplains. As, however, it was offered to relieve him from the duty of teaching; and, as the Bishop was anxious that he should accept the offer, on account of the Fort's location amongst the Indians, on whom the Church might operate favorably, through him, the proposition has not been entirely abandoned, and Mr. S. may still repair to Washitta.

The Bishop and his clergy (three) returned to Van Buren on the evening of the 27th, where divine service was again celebrated: here the Bishop baptised seven infants.

On the 28th, the Bishop, accompanied by the Rev. Mr. Scull, set out for Washington county, situate some sixty miles north of Van Buren. Owing to the inclemency of the weather, and the points to be visited, the Bishop spent about two weeks in this hill and dale county. Notwithstanding the fierce and pointed opposition with which the Church has here met, she has never ceased to increase. When the Missionary arrived here, not a solitary Churchman was to be found. Three Episcopal visitations have been made: Bishop P. confirmed eight; Bishop O. nine; and Bishop Freeman four. Several others had applied for confirmation, who, owing to peculiar circumstances, were not present at the administration of the rite. And, there is every reason to believe, that the last number would have been double or even threefold, had not the minister been compelled to follow the plough for the last eighteen months for the maintenance of his family. Thus situated he could not visit his parishioners; and not unfrequently, we understand, has he rode home thirty-five miles after preaching on Sunday. Thus has he preached at three points, situated fifty-five miles apart; and thus has he endeavored to keep soul and body together. At the head waters of White River the Bishop recrossed Boston mountain, no mean hill, preached at Ozark, where there are some friends to the Church; and on the next day pursued his journey on horse-back to the "Rock."

The difficulties to be met by our Missionary Bishop are great; his field of labor is extensive, even from Judea to Britannia; by his toils the Church here will be benefitted; and it is gratifying to see that he endures hardships as a good soldier of the Cross: "Unto his life's end," may he have this spirit. L.

For the Churchman.

DIED, on Thursday, July 24th, in his 16th year, J. ADDISON, son of Samuel and Ann Whitney, all of this city.

The unexpected death of this promising and excellent young man will be long remembered and deeply felt by a large circle of acquaintances and friends. Although so young, he exhibited the feelings and habits of a mature Christian. A faithful Sunday school teacher, warmly interested in, and heartily striving to promote the prosperity of the congregation to which he belonged; we trust that he has attained the blessing promised to those who "pray for the peace of Jerusalem." Pursuing his collegiate studies, he had chosen the sacred ministry for his future lot in life,—and already exhibited such patience, amiability and active zeal as become the minister of Christ. While we drop the tear of regret over his early grave, let us also lift the eye of faith to that blest abode into which we trust he has entered,—

"Where saints in light *our* coming wait,
To join their holy, happy state." N.

Clerical Changes.

The Rev. Benjamin Evans has removed from 23 Hamilton street, to 172 Broome street, and desires that letters and papers intended for him be directed to the latter place.

The Rev. D. V. M. Johnson requests that all letters and papers intended for him be directed to the latter place.

The Rev. Frederick Freeman has taken a letter of dismission from the diocese of Maine to that of Massachusetts.

BISHOP DE LANCEY.—The numerous friends of Bishop De Lancey will be gratified to hear that his health is nearly restored, and that on Sunday the 20th instant, he held an Ordination in Trinity Church, Geneva, at which Messrs. Henry Stanley, John N. Norton, and Charles E. Phelps were admitted to the Order of Deacons. The Bishop of Missouri was present and participated in the ceremonies.—*Spirit of the Times.*

Diocese of Maine.

Bishop Henshaw, as provisional Bishop, has recently made his third visitation to the parishes of this diocese, and performed the following Episcopal acts:

On Saturday, July 5, confirmed ten persons belonging to Christ Church, Gardiner. Evening Prayer was read by the Rev. Robert B. Hall, of the Diocese of Rhode Island. The Bishop preached and delivered an address.

Seventh Sunday after Trinity, July 6, in the same church, Morning Prayer having been conducted by the Rev. Alexander Burgess, Frederick Gardiner was admitted to the holy order of deacons. The Rev. William R. Babcock presented the candidate. The Bishop preached the sermon, and was assisted in the holy communion by the clergy present, including the newly-ordained deacon.

At 4 o'clock, P. M., eight persons were confirmed in the parish of St. Mark's Church, Augusta. Sermon and address by the bishop.

At half past 7 o'clock, P. M., the Bishop preached in the Universalist chapel, Hallowell. On the two last-named occasions, Evening Prayer was read by the Rev. F. Gardiner, assisted in the Lessons by the Rev. A. Burgess.

On Monday, July 7, the Bishop preached in Trinity Church, Saco. On this occasion Evening Prayer was conducted by the Rev. Francis Peck, of the Diocese of Maryland.

On Wednesday and Thursday, 9th and 10th of July, the Bishop was present and presiding in the Diocesan Convention, holden in St. Stephen's Church, Portland. In the evening of the former day, he confirmed nine persons, and also delivered a sermon and address. In the morning of the latter day, he delivered his annual address to the Convention.

On Friday, 11th inst., a new and beautiful cruciform edifice, of the Gothic order of architecture, was solemnly consecrated to the worship of Almighty God, by the name of St. Paul's Church, Brunswick. The Bishop preached the sermon, and administered the holy communion. Morning Prayer was read by the Rev. J. Pratt, assisted in the Lessons by the Rev. A. Burgess. The Rev. Thomas F. Fales, rector of the parish, read the ante-communion, assisted in the epistle by the Rev. R. B. Hall, and in the gospel by the Rev. F. Peck. The instrument of donation was read by the Rev. T. F. Fales, and the sentence of consecration by the Rev. R. B. Hall.

At 2 o'clock, P. M., in the same church, the holy rite of confirmation was administered to eleven persons; five of them students in Bowdoin College. Sermon and address by the Bishop.

Eighth Sunday after Trinity, 13th inst., at half past 10 o'clock, A. M., the Bishop preached in St. John's Church, Bangor. At 3 o'clock, P. M., Evening Prayer having been read by the Rev. John West, rector of the parish, and a sermon preached by the Rev. James Pratt, six persons were confirmed, accompanied by the usual address.

At half past 7, P. M., the Bishop read service, and preached in the same church.—*Ch. Witness.*

THE NEW SCHISM IN GERMANY.—The *Journal des Debats* states that "the internal divisions amongst the dissenting Catholics in Germany assume every day a more serious character. The two chiefs of the religious movement, M. Ronge and M. Czerski, have commenced an open war. Formal proposals have been made to M. Czerski, the reformer of Schneidemuhl, to declare schismatic all those who have declared for the Council of Leipsic, and in the first rank M. Ronge himself, as the representative of that council. M. Czerski is said to be inclined to adopt that suggestion, in order to be the only popular reformer. We may observe, by the way, that the Council of Leipsic is in direct opposition with the Court of Rome, whilst the reformer of Schneidemuhl does not wish to separate entirely. For this reason, Czerski's followers, in place of styling themselves simply German Catholics, have preferred to adopt the title of German Apostolical Catholics. A most dangerous rival to M. Ronge and Czerski has arisen in the person of M. Pribil, chief of a new sect of Catholic German Protestants. The entire body of German Catholics who protested against the confession of faith published by the Catholics of Berlin, are comprised under the latter name. The Catholic Protestants are more allied to the dogmas of the ancient Catholic Church than any of the other sects which divide the dissenting Catholics; they have already replaced the crucifix on the altar, and the mitre on the head of their chief. Disgusted with the ingratitude of his followers, M. Ronge has determined to abandon the ecclesiastical state entirely, and seek consolation in a marriage. It is said that he is about to marry the daughter of a wealthy merchant. It is worthy of remark that the three principal towns on the banks of the Rhine have remained indifferent to the religious movement which agitates Germany. Cologne, Mayence, and Coblentz have closed their doors to the reformers, and the columns of their journals to the quarrels of religion."

AUSTRALIA.—*Government and the Church.*—Papers from Van Diemen's Land to the 8th of September, and private intelligence from our regular Correspondent to the 10th, reached us yesterday. The Hobarttown papers are occupied to a great degree by reports of lectures which were in course of delivery by the Bishop of Tasmania, on the doctrines of the Roman Catholic Church, and which had stirred up a host of angry disputants. The Governor was understood to disapprove greatly of the lectures, as he was apprehensive that the controversial zeal excited by them might find its way to the penal stations and chain-gangs, where the antipathies of sect survive the reality of religion, and would be apt to produce some physical demonstration of the attachment to creeds. Jealousies were understood to exist between the Governor and the Bishop, arising out of the position of the latter in reference to the clergy of his own Church. His Lordship conceived that, as Bishop, he was entitled to the control of the clergy employed as such in the convict department as well as in the general religious service of the colony. But by Lord Stanley's arrangements—arrangements which very judiciously take the benefit of the services of different denominations—the control of all the officers of the convict department, ecclesiastical as well as lay, is vested in the Comptroller General of Convicts, and it is apprehended that a division of this control with the Bishop in respect to the clerical agents employed, would be apt to produce opposition, and indecision where such opposition would be dangerous.

With respect, however, to the clergy not in spiritual charge of prisoners, but stationed in the townships of the colony, the case is quite different, and the want of that adequate power in the Bishop, of which he complains, has been attended by the worst effects to religion, or to the respectability of the English Church.

While it is acknowledged that there are some pains-taking God-fearing men among the Episcopalian clergy, it is lamented that the Church has been scandalized by the conduct of others, who have enjoyed a comparative impunity, because of the absence of proper powers vested in the Bishop, or, prior to the colony being erected into a bishopric, in the Archdeacon.

At the date of our intelligence, the Bishop has protested against the payment of the salaries of two of his clergy, a proceeding from which an appeal to the supreme court was likely to issue.—*Morning Paper.*

ANTIGUA.—*Converts.*—The writer of a letter in the *St. Christopher Gazette* of the 24th January, in giving an account of the pastoral visit of the Bishop of Antigua, to Santa Cruz, speaks thus of some of the candidates confirmed on the occasion:—

"Among the candidates confirmed in my parish, were several Romanists, in fact about twenty, and four individuals from three different families of the Jewish nation, a nation 'beloved for their fathers' sakes.' Two of these converts are already engaged in the successful direction of Christian schools. The third is an elderly lady; and the fourth a young man who was threatened for a reward of his conversion with banishment from his father's numerous family of twelve, but whose anxiety to profess his faith in 'Him of whom Moses and the prophets had written,' I found it difficult to restrain, until he should be able to give abundantly 'a reason of the hope that was in him.' I baptized him, in company with another adult, in the public congregation on Whitsunday—a day so peculiarly memorable to the 'Israelite indeed,' and so strikingly memorable to those who witnessed its present anniversary. Several members of the house of Israel witnessed the touching scene; one of whom I expect to baptize before many days, and of others I have reason to entertain good expectations for some future time.

"The young man baptized at Pentecost has also entered on a course of preparation for the useful work of publicly teaching in these Islands."

JAMAICA.—*Convocation of the Clergy.*—This novel and imposing ceremony took place at the Cathedral Church, Spanishtown, yesterday. There was a very full attendance of the clergy,—indeed few, if any, were absent: their names being called over by C. Farquharson, Esq.

The whole of the reverend gentlemen sat in rows of two or three in the northern aisle of the church, and with their white robes certainly presented a very venerable appearance. All the *elite* of Spanishtown (and we may add, a good number of the lower orders,) were present.

Shortly after the bell began to toll, his excellency with his honorable brother arrived, and were respectfully conducted to their places; the judges, the speaker, and many members of the Assembly were also present; we also observed the Hebrew Rabbi, and many other gentlemen of that persuasion. On the Bishop's entering, the chanting (which was excellent) began; and the Liturgy was read in a solemn and impressive manner. This was followed by a portion of the 84th Psalm.

His Lordship ascended the pulpit, and delivered a very kind and affectionate address to the clergy, strongly exhorting them against all diversities of opinion; and recommending a spirit of unity among themselves, as being essential to the vigor and prosperity of a national church. His Lordship then adverted to the important ceremony of baptism, commenting on its inseparability from regeneration, as explained in the Church Catechism, and concluded with an earnest charge that they would look to the welfare of the children, and thus be enabled to guide their flocks to that rest which is from above.—*Jamaica Times, Dec. 13.*

SPAIN.—The *Madrid Gazette* of May 1st publishes the law of the Cortes, which appropriated a fund of 150,000,000 of reals for the maintenance of the clergy, and a Royal decree, appointing a junta of five members, three clergymen and two civilians, to attend to the execution of the above law. This junta was placed under the presidency of the Archbishop of Toledo.

These two decrees are followed by another, approving the contract entered into by the Minister of Finance with the Bank of San Fernando, which had agreed to open to the Royal Treasury a credit of 100,000,000 of reals for the dotation of the clergy and religious worship during the present year.

Despatches having been forwarded on the 2d from the Foreign Department to the Spanish Envoy at Rome, a rumor got abroad that they contained the *ultimatum* of the Cabinet, and that M. Castilloly Ayensa had been instructed, should the Holy See not accede to its terms within a delay of eight days, to demand his passports. The report, however, was deemed to require confirmation. The *Memorial Bordelais* announces that Queen Christiana had presented the Pope with a tiara worth 100,000f. (4,000,) manufactured by M. Martinez, of Madrid.

ST. MARYLEBONE.—*The Virgin and Child.*—A correspondent, who gives his name, makes the following statement:—

"I was yesterday present at the interesting Festival of the Charity Children at St. Paul's, and how was my indignation and grief excited, as the poor little creatures of St. Marylebone school arrived, to see paraded before them as a banner, on an oval shaped board, a painting of Virgin and Child, just as we see in Popish mass-houses. Yes, sir, and further than that, this essentially Popish banner was set up on high in the Cathedral of our metropolis, not in the presence of the poor little Marylebone children alone, but in the presence of 10,000 others, assembled on this occasion in the presence of a Bishop of our Church and the corporation and clergy of our chief city."

Died.

On Wednesday morning, July 30th, Mrs. ELIZABETH SKINNER, widow of Thomas Skinner, in the 82d year of her age.

Calendar.

August.

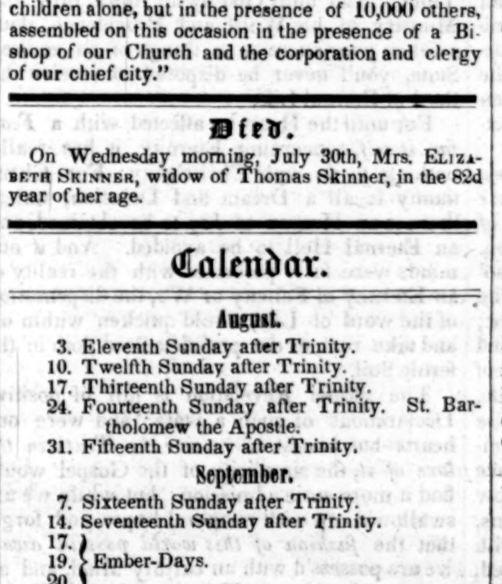
3. Eleventh Sunday after Trinity.
10. Twelfth Sunday after Trinity.
17. Thirteenth Sunday after Trinity.
24. Fourteenth Sunday after Trinity. St. Bartholomew the Apostle.
31. Fifteenth Sunday after Trinity.

September.

7. Sixteenth Sunday after Trinity.
14. Seventeenth Sunday after Trinity.
17. }
19. } Ember-Days.
20. }
21. Eighteenth Sunday after Trinity. St. Matthew the Apostle.
28. Nineteenth Sunday after Trinity.
29. St. Michael and All Angels.

Notices.

THE STRANGER'S GUIDE TO THE PROTESTANT EPISCOPAL FREE CHURCH IN VANDEWATER STREET,



The FREE CHURCH of the Holy Evangelists is open at the usual hours, three times every Sunday, for Divine Services. THE PEWS ARE ALL FREE.

☞ The Annual Commencement of Trinity College will be held in Christ Church, Hartford, on Thursday, the 7th day of August, at half past 10 o'clock, A. M. The public are invited to attend.

The examination of Candidates for admission to College will begin on Tuesday, the 5th, at 2 o'clock, P. M. August 2.

☞ The Church of the Annunciation will meet for divine worship in the large Chapel of the New York University, on and after Sunday next, the 22d inst., at the usual hours of Sunday service. June 21.

EMMANUEL CHURCH, N. Y.—*Seats free.*—Divine service is held in this church (corner of Prince and Thompson streets) thrice every Sunday, at 10½ A. M., 3½ P. M. and 7½ P. M.

CALVARY CHURCH is open for Daily Morning Prayer (Sundays excepted) at 8 A. M. And for Evening Prayer, on Wednesdays and Fridays at 6 P. M.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. PARKER,

ST. SIMON'S CHURCH, *Houston street, between Pitt and Ridge streets.*—The services are regularly held every Sunday at half past 10 o'clock in the morning, and at 7 o'clock in the evening. Sunday School at 9, A. M. and at 2, P. M. C. F. CRUSE,
June, 1845. 21 First Avenue.

Acknowledgments.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his last report of the 23d inst, has received the following sums:

From J M C, Baltimore, for Constantinople, $25; Graee ch, Lyons, W N Y, education child, Africa, Montgomery Schuyler, $20; S S Zion ch, Little Neck, L I, per Rev H M Beare, $3 08; from friends of Missions at Athens, through Miss F Mulligan, for beneficiary, $49; for bread fund, $30; several little girls of St Paul's ch, Louisville, Ky, for China, $12; Rev Mr Minard, St Louis, Mo, $5; through Rev L P Mauny, from Christ ch, Louisville, Ky, $16 46; St Paul's ch, Louisville, Ky, $13, for Church at Matagorda, Texas. Total, $173 54.

J. SMYTH ROGERS, Treasurer,
New York, July 29, 1845. 69 Wall-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From St Mary's ch in the Highlands, Rev Robert Shaw, rector, $4 14; Miss Onderdonk, Hempstead, annual, $3. Total amount, $7 14.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, July 29, 1845.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From St Luke's ch, Rev J M Forbes, rector, $26; Miss Onderdonk, subscription, $1; Mrs D O Kellogg, do, $1. Total amount, $28.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, July 29, 1845.

Just Published

THE CHURCHMAN'S REASONS FOR HIS FAITH AND PRACTICE.

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." 1 Pet. iii. 15.

By Rev. N. S. Richardson, A. M., author of 'Reasons why I am a Churchman,' &c.

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The Backslider's Mirror, by Byam,	0 88
Ewald's Missionary Labors in Jerusalem,	1 50
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Remains of the Bishop of Meath,	5 50
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Warter, on the Prayer Book,	2 25
Tait's Meditationes Hebraicæ, 2v	7 50
Dr. Balmer's Lectures and Discourses, 2v	5 00
Times of Daniel, by Duke of Manchester,	4 50
Dr. Arnold's Miscellaneous Works,	4 00
Church Missionary in Western Africa,	4 00
Oxford University Statutes, by Ward,	2 50
Studies on the New Testament, 2v	4 50
Priests, Women, and Families, by Michelet,	2 75
Voices of the Church in Reply to Strauss,	4 00
Sumner, on the Colossians, 1v	3 25
Payne's Lectures on Original Sin,	3 50
Preston's Ecclesiastes, 1v 8vo.	3 25
Chronicon Angliæ Petriburgeuse,	1 75
Reinhard's Family Discourses,	2 50
Mountford's Martyria, 1v	1 88
Rev. T. T. Smith, on the Sacraments,	1 00

August 2—tf

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DR. ISAAC BARROW'S Complete Works, best edition, 8v $24 00
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Dr. Edward Burton's do 5v $16.
Venerable Bede's do edited by Giles, 12v $34.
Bishop Beveridge's do, new edition (4v now ready.)
Rev. W. Bridge's do (new edition) 5v.
Burton's Lectures on Ecclesiast. History, n. ed. 1v $4.
Dean Comber's Compl. Works, new ed. 7v $14.
Collier's Ecclesiastical History, new edit. 9v $25.
Cave's Lives of the Fathers, 3v. $6, do Apostles, 1v $2.
Do do Primitive Christianity, 1v $2.
Archbishop Cranmer's complete works, 4v $14.
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Bishop Horseley's do do 8v $24.
Bishop Hall's do do 12v $36.
Bishop Hurd's do do 8v $8.
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Stillingfleet's Origines Sacra, 2v $4 50.
Do Vindication of Archb. Laud's relation of a Conference, &c. 2v new edit. $6.
Bishop Saunderson's Sermons, 2v 8vo $4.
Archbishop Tillotson's Works, 10v 8vo $15.
Simeon's Works, 15v 8vo $18.
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Bishop Warburton's works, 13v $26.
Wall's History of Infant Baptism, 4v $12.
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Bishop Jeremy Taylor's complete works, 3v
Patrick, Lowth, Arnold, Lowman and Whitby's Commentaries, new edit. 4v.
Poole's Annotations on the Bible, new edit. 3v. [A2

ENGLISH THEOLOGICAL BOOKS.—Just received by the Westminster, from London, a large number of old and new works in Theology, Ecclesiastical History, &c. to which we invite the attention of the clergy.

Also, a large supply of very fine Oxford folio and quarto Bibles, suitable for the Desk, which will be bound to order and sold on reasonable terms.

STANFORD & SWORDS,
July 26. 139 Broadway.

DICTIONARY OF THE CHURCH.—Containing an Exposition of the Terms, Phrases, &c. connected with the external Order, &c. of the Episcopal Church, by the Rev. William Staunton. Neatly bound in muslin. Price $1 25.

HENRY M. ONDERDONK & CO.,
July 5—4t 25 John street.

CHURCHMAN'S LIBRARY.—The 7th No. of the 2d volume, for July, 1845, of this periodical, is now out, containing in part Bowden's Life and Pontificate of Gregory VII.

The work is published monthly at $2 a year in advance to mail subscribers, or 6 copies for ten dollars. City subscribers $2 25, delivered.

J. R. DUNHAM, Publisher.
Subscriptions received by J. A. Sparks, 161 Fulton; A. V. Blake, 77 do.; H. M. Onderdonk, 25 John st.
New York, July 14, 1845.

For the Churchman.

Songs of the Fathers.

No. 3.—Polycarp.

Reposing on a pallet-bed,
  Upon his natal day,
Beneath a rude and humble shed,
  The sainted infant lay.
While gay and joyous were the tones,
  As Smyrna's festive throng,
The happy, and the mighty ones,
  Passed heedlessly along.

A brighter day was his to know,
  As fast the days rolled on—
And then, behold, the babe so low,
  Disciple of St. John.
And Oh! all earthly bliss above,
  The rapture who may tell,
That gentle one to see and love,
  Whom Jesus loved so well!

And yet again a brighter day,
  Dawned on the saint of old,
A day to labor and to pray,
  Full earnestly, and bold.
And Smyrna's Bishop might not tire,
  His courage might not fail,
Although the times were dark and dire,
  And stoutest hearts did quail.

A brighter day! and then no more
  Of darkness, or of light—
The pains, the trials, all were o'er,
  As shadows of the night.
A century's labors—all were past—
  Rest—free, and glorious came,—
The gray-hair'd saint reclined at last
  Upon a "*couch of flame!*"

Pierrepont Manor ——. M. S. B.

A Sermon,

Preached at New London, Sunday, the 21st of February, Anno Domini, 1741, 2,—Published at the Desire of some who heard it—by SAMUEL SEABURY, *Missionary from the Society for propagating the Gospel in Foreign Parts.*

ST. LUKE, viii. 15.

But that on the good Ground, are they, which in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience.

The Manner of preaching in the primitive Church was to Expound, and apply the Epistles, and Gospels, read each Day in the Communion Service; which Custom very much prevailed in the beginning of the Reformation; and in Compliance therewith I have chosen my Text out of the Gospel for this Day.

These words are the Close of our Blessed Lord's Parable of the Sower, To the Reading of which I hope you have now Devoutly attended, and still bear it upon your Minds; In which you may observe, that the Different Success of the Seed is owing to the *Different Qualities of the Ground.*

1. *Those by the way side*, represents men whose hearts are open to the Suggestions of Satan; who are easily perswaded, that Religion is all an Artifice to keep the world in Awe, and that thô some homage were due to God, it can never be Inconsistent with the Lust of the Flesh; so pleasing to human Nature, and to those high and haughty passions which (thro' the guile of Satan) are distinguished with the Name of Honour.——That the thoughts of Religion are melancholy thoughts, and unfit for the Gaities of Youth, and inconsistent with that Figure which is becoming men of Fortune ——All such conceits as weakens the Authority of God's word, and abates the Concern, which *That* tends to beget in the mind for itself, is the work of Satan, *to take away the word out of their hearts, lest they should believe and be Saved.*

2. *They on the Rock are they, which when they hear, receive the word with Joy; and these have no root, which for a while believe, and in time of temptation fall away.* This represents those who looking upon the smooth side of Christianity, are pleased with the gracious Promises of the Gospel, and being transported with the thoughts of its glad Tidings, too easily apply the same to themselves, but having no root, no real Change of mind, no Humiliation, nor Self-denial, after some Christian performances, their love of Ease, and the praise of Men, and worldly Peace, returns upon them; and they become offended at the strictness of Gospel Obedience.

3. *That which fell among Thorns, are they, which when they have heard, go forth, & are choaked with Cares & Riches & Pleasures of this Life and bring no fruit to perfection.* Here those persons are represented, who tho' they hear the Word, still hold their Love to the world, and have their hearts set upon Riches; their Affections are pre-engaged to time and the pleasures of time; and their love thereof suffocates and choaks the Seed of Eternal Life. They value more the Advantages that arise from their Earthly Cares, such as Power, Ambition, and carnal Qualifications, than the Peace of Conscience, and the Pleasures which flow from the government of their unruly Passions, or a comfortable sense of being at peace with God. And therefore you may be well assured, my Beloved, that as many of you as love the World above God and Religion; as many of you as are Cold, Lukewarm and Careless in the worship of God, and do not cherish with your reflections the Impressions of God's Word upon your minds, while you are careful to embrace all possible Advantages of Worldly Wealth, and to gratify your Pleasures; In a word, As many as rather have Diamonds than *Humility*; or the Showers of Rain on their Pastures, than the Enlivening refreshing Dews of divine Grace on their Souls, are all unfruitful Hearers. But then,

4. And lastly, My Text does clearly teach us, who are represented by the good ground which brings forth fruit; *That on the good ground are they, which in an honest, and good heart, having heard the word, keep it, and bring forth fruit with patience.* Good and honest Hearts are compared to good Ground. Now that Ground be good, and meet for the Seed, it must necessarily

1. Be prepared for the Seed.

2. It must be Secured, Tended, and taken Care of.

1. The Ground must be prepared for the Seed ——— And so must the Heart, for the Reception of the Word of God: For the heart of man is by Nature as averse to the properties of divine Grace, as the uncultivated Earth to the growth of useful Grain: And as the Ground must be broken to receive the Seed, so the Heart must be broken to receive the word of God. The blessed Spirit, who is the principal Agent in the Spiritual Husbandry, must operate by its preventing Power and Efficacy, to make way for his own Authority in the Scriptures; whereby the Mind is led inward upon its self, to see its own inbred Pollution and Corruption. Thus the Spirit of God convinceth the world of Sin, and begets in the mind an awful Fear for its self, lest its corrupt and apostate Nature, which prevails over the power of Reason, should also prevail over all the ordinary means of Grace provided by God for its Escape: The Mind then struggles with its Corruptions, and trieth the force of its own Ability, till it is convinced that nothing but the help of God can furnish it with a principle of Love and Obedience.

Our blessed Saviour tells us *No man can come unto me, except the Father which hath sent me draw him.* Now this drawing of the Father, is by the secret Application of his Word and Providence, to awaken the Soul and beget attention in the Mind; and without this attention the Seed of God's Word will never take suitable Root in the heart.

Thus you have often seen men absent in your Conversation; and when your Discourse has turned upon Subjects of the last and highest importance to you, it has not attracted the attention of your Neighbour. He's all the while Entering into his own Concerns; and has his mind so fill'd with something else, that there's no kind of Impression made upon him. In like manner, if men sit under the Word of God without attention, tho' their bodies may be present in the publick Assembly, yet their Hearts are absent; and then 'tis impossible they should receive the Seed of Spiritual Life.

You should therefore prepare your hearts, my Beloved, by humbly complaining before God, of your former captivity to the world, and hardness of heart; confess your weakness to withstand the disorder of your own minds, and your ignorance and backwardness in realizing the things of Eternity, and beg of God to beget in you a due Concern for those great things which he has thought fit to Reveal from Heaven to Earth.

As the Ground must be made mellow, before the Seed will be admitted, so must the Heart be made soft; it must be Ploughed by Humiliation, and Harrowed by Contrition, before Grace will be rooted there. Cast your Grain upon the hard Ground, without Cultivation and Improvement, and it will only become a prey to ravenous Birds. No more will God's Word take root in an hard impenitent Heart. The Spirit must be broken, and the Affections cleansed of all the thorny Cares and Pleasures of this world, and the haughtiness of Pride must be brought low before divine Grace can rule the Soul.

For as the stony Ground must be made Fruitful, by removing the Stones, and the thorny Ground by rooting up the Thorns, so we must beg of God, who is the great Husbandman of his Church, to soften our hearts by his Providence and his Grace, and *take away our hearts of Stone, and give us hearts of Flesh*, that his Word may take deep root and bear fruit.

2. The Ground where Seed is cast, must be Secured, Tended and taken care of: Not only that it be not trodden and rendered hard, nor devoured by Birds; but also that it be not destroyed in its Growth. So if the Word of God be spoken to persons, that not only easily admit every Temptation; but are careless in improving the good Purposes and Resolutions which at any time are begot in their Minds, the fruit will become abortive: For as good Ground must not be neglected, so neither must our Hearts; otherwise the Tempter by his easie admission will nourish the growth and increase of worldly Cares and Pleasures upon the Mind, till all the holy Desires are choaked and destroyed. Watchfulness in keeping God's word, is therefore as necessary as attention in hearing: And these two our Lord himself joins together, as necessary to obtain his blessing, St. Luke 11, 28. *Yea rather blessed are they that hear the word of God and keep it.*

Now as keeping here signifieth Observing and Doing; so there's no making God's word the rule of our Obedience, but by preserving on our minds by Prayer and Fasting, and other acts of Devotion, the full vigour of our Resolution, and an high Reverence thereunto.

Therefore my Brethren, if you had but as much trust in God's Word, as in his Providence; if you believed your Application to the means of Grace, would as surely conduce to your reaping Life Everlasting, as that the Culture and Improvement of your Ground, will to the Earth's increase; you would be as much better Husbands for the increase of Grace, than of Corn, as your Souls are more precious than your Bodies; or Eternity of more value than Time. And until God by his Spirit, thro' the Ministry of his Word and Providence, doth awaken your attention to things of an endless State, you'll never be disposed to receive the Seed of Eternal Life.

For until the Heart be affected with a *Fear for it self*, concerning Eternity, it has really nothing to do with Christianity: For Christianity is all a Dream and Delusion, unless there is an Heaven of Joy to be obtained, and an Eternal Hell to be avoided. And if our minds were fully possessed with the reality of an Eternity of Felicity or Wo, the dispensation of the word of Life, would quicken within us, and take root, as the prolifick Seed doth in the fertile Soil.

The gospel Revelation is full of positive Declarations of such a State; and were our hearts but honest *to receive the Truth in the love of it*, the simplicity of the Gospel would find a more easie admission: but while we are swallow'd up with temporal hopes, and forget that the *fashion of this world passeth away*, we are possess'd with an earthly Mind, and all our care is to lay up Treasures here: We are proud, and inspired with ambitious Thot's, we are carnal, and thirst for the dozing, stupifying pleasures of Sense; and Devilish thro' the possession of the spirit of Malice, Hatred and Ill-will: In such a temper no man can with comfort behold that prospect of Eternity which the Gospel gives. And because a believing prospect thereof, must Alarm the Soul, therefore our own Corruptions, and the depravity of our Minds, assisted by the suggestions of Satan, find many Excuses to remove the present Concern: But until all these Obstacles be removed, and the Soul begins to feel its own Immortality, it will not be analogous to Ground fitted and prepared for the Seed.

Since then the Success of the Gospel depends upon the preparation of the heart, remember that *the preparation of the Heart, as well as the answer of the Tongue is from God*, who often by his Providence and preventing Grace moves upon it, to fit it for the Authority of his Word, to quicken and awaken our attention, and to stir us up to a due preparation for the heavenly Seed; therefore be admonished to invoke his gracious Assistance for that end, while you dispose your selves thereunto in some such method as the following.

1. Meditate often and seriously upon the awful state of Eternity; the Subjects of St. *Paul's* Sermon that made *Felix tremble*, was *Righteousness, Temperance* and *Judgment to come.* And the same Considerations may justly seize every habitual Sinner with the same Tremor. From which Meditations it is the great Artifice of Satan to take off the mind. But Eternity is a Fathomless Depth; 'tis a Lane without Beginning or Ending: And it should be our greatest care by frequent Meditation, always to keep it in View, remembering that the consequences which depend upon our present Behaviour are all Eternal; 'That this Life is a Stage whereon we are transacting the vast and important Concerns that relate to Eternity:' And therefore we should attend to the things that relate thereto, with the same Seriousness, as tho' we could see the things beyond the Grave, as plain as the Things of Time. For tho' the god of this world may now blind the Mind, and we may loose sight of Eternity, yet Eternity! O Eternity! thou art truly as near as tho' we could behold thee with our Eyes, and as sure to swallow us up, as those that are now in thy Habitations. Let these Meditations be always impressed upon your minds (with all the Scripture representations of Glory to the Saint, and Shame and Wo to the Sinner,) when you sit before God to hear his Word, and then you will be disposed to receive it, like good Seed into good Ground.

Prepare your selves for the Publick Worship (where the Word of God is dispensed) with Prayer and Fasting: And if you are sensible you have heretofore used the Means of Grace Hypocritically, and Vainly to be seen of men, or from a Self-righteous Principle to pay God a debt, and not in *Faith* to wait upon him in his own Institutions, for his special Benediction and Grace, then humble your selves before him by Prayer and Fasting, that the flesh may be subdued to the Spirit, and that you may hereafter be disposed to obey all godly Motions, in Righteousness and true Holiness —— Look over the Service of the Church, and Meditate seriously upon it in Private, there find your own case; as you may whatever it be, 'whether requisite and necessary' either for Body or Soul; and be prepared to enforce it with the utmost Fervency and Zeal; *Remembering that the Kingdom of Heaven suffereth Violence, and that the Violent take it by Force.* But this leads me to my third Direction, which is,

3. That you attend the Public Worship with desires of obtaining the Spirit of God, and the Increase of Grace, *For both our Faith and the Increase and Continuance of it, is the Gift of God.* Join Fervency to your Humiliation; and never believe that you either are, or desire to be animated by the Holy Spirit of God, in your Devotions, if you don't feel a warmth of Affection and Fervency of mind to serve God to the uttermost of your Power: 'And be afraid for your selves, if you find a continual Slothfulness upon your spirits when you Pray, attended with perpetual Distractions of mind, without being Affected with what you are about.' Call to mind therefore that most Divine Collect in the Entrance of our communion Service, *That God would cleanse the thoughts of your Hearts, by the Inspiration of his Holy Spirit*, that you may bring a pure Offering of holy Desires; and then look up to him with great Fervency, that he would send down the fire of Love to kindle the Sacrifice.

What we want of our God, is his Grace, and its Increase, Faith, Repentance and New Obedience, to be *United* to God by the Spirit of Adoption; and *to be Renewed day by day in the Spirit of our Minds*, to have a lively sense of his Presence with us continually; that we may trust in his Mercy, rejoice in his Providence, and be afraid to Offend him. And if we gain nothing of this by publick Prayer and the Ministry of God's Word; but bring from the House of God all the Sensuality and Love of the World; all the Self-love, Pride, Ambition and unruly Passions; all the Malice, Hatred and Ill-will which we habitually indulge; we do but provoke God *to Cut us down as barren Trees in his Vineyard.*

4. Join most Devoutly in the Prayers of the Church, and obediently attend the Directions of the Rubrick.

Particularly, Fall on your Knees at the Footstool of God, at all the parts of Devotion which require that humble Posture; and as you fall, let your Hnmiliation of Soul be greater than that of your Bodies, by considering that the Displeasure of God for your Sins, might justly doom you to an Eternal Fall.

And being in this humble Posture, raise your Souls to God in humble Thanks, that you are permitted to Kneel before him; there call home every wandering Thought: And look that you attend seriously upon the Minister in his part; and join fervently with the Assembly in Theirs, that *with one Mouth you may glorify God.*

And when you name the Name of Jesus Christ, as in the close of all the Prayers and Collects, consider the *absolute necessity of a Redeemer*, and that 'tis through Him only, you have liberty to look Upwards; to Cry, Abba, Father.

When the Spirit of God is Prayed for, and the *Graces of his Spirit;* true Repentance, perfect Remission and Forgiveness, and Amendment of Life, as in the last Petition of the Litany or general Supplication, then convey your whole Soul to Heaven as an Arrow in that Quiver, *We beseech thee to hear us, good Lord.* And thus faithfully Attend and devoutly Join, in every part of the Service, especially in the Prayer of St. *Chrysostom;* Unite all your Devotions to the Devotions of the whole Assembly; quicken your Fervency, and confirm your Faith in your *Redeemer* in this Prayer *directed immediately unto Himself*, laying fast hold on the gracious Promise, That *where two or three are gathered together in his Name, he will grant their requests.*

5. Being thus become Serious, your hearts in Awe of God, and prepared to hear his Word, lift them up to him in pure devotion, for your Minister, that he may bring you a Portion in Particular; Claim for him the Promise of Christ, *to be with his Ministers to the end of the world.* And

6. Lift up your Hearts to God for your selves, that you may have Ears to hear, and Hearts to understand, and Wisdom to apply the Sermon to your own special Use.

Thus when you find your selves Reproved, receive it as the Institution of God, and the very Means of your Salvation, and say, Faithful, O Lord is thy Word, let it be *sharper* than an Two-edged *Sword*, to divide from my precious Soul all my darling Sins, my unruly Passions, and carnal Affections.

When the divine Judgments against the Ungodly are denounced, say, Lord! Let them perswade me, and lead me to Repentance. When the divine Promises are Applied, say, Lord! Be it unto me according to thy Word. When the Sufferings of Christ the Lamb of God are Displayed, say, Oh! The Heighth and Depth, and Length and Breadth of the Love of Christ which passeth Knowledge! How Unworthy am I that my Saviour should thus Suffer for me! And in this manner set home as well the Sacred Lessons, Epistles and Gospels, as the public Sermons, by personal Applications, with groanings of fervent Desires to God, that by the help of his special Grace, his own Means may be effectual to your Conversion and Salvation. And let me be so free as to tell you, my Brethren, That when your hearts are honest towards God, your Integrity will be expressed in this or the like method.

To Conclude.

Consider my beloved Brethren! That if you are unfruitful under the Ministry of God's Word, you are that very Ground, understood by St. Paul to the Hebrews, which *drinketh in the Rain that cometh oft upon it, and beareth Thorns and Briers; it is rejected, and is nigh unto Cursing, whose End is to be burned.* You have the Seed sown, and water'd by continual Applications, by the most weighty motives, serious Admonitions, affectionate Intreaties, and repeated Instructions; and if you bring not forth fruits of Repentance unto perfection, 'tis because you are like the barren Soil, utterly indisposed for Improvement, and your Fate will be the same, *whose end is to be burned.*

For the Word of God must beget in us a *Spiritual Life*, or it will be spoken in vain. All other Improvements under the Gospel Profession, such as the Esteem of others, the reputation of being Religious, your Zeal for a Party, or being visible Members of the purest Branch of the Catholick Church, without Faith in the Soul, and a thorough prevailing change of Mind and Life, will only illustrate the impenetrable hardness of your Hearts.

Whenever therefore, by god's Grace, you feel your Defects, and begin to be convinced of your Hypocrisy, and carnal Notions in Religion; be very Cautious lest you charge your Sterility and Barrenness upon the Inefficacy of the Means; but rather reflect upon your selves for your want of a due Preparation, serious Attention, and faithful Application of the things which you have heard of God and Eternity; and in proportion to your Concern for your selves, for the future, *give the more earnest heed to the things which* you shall hear, *lest at any time you should let them* slip, Implore the divine Forgiveness for all that's past, and *beg of God the Inspiration* of those *holy Desires*, and that honest Intention which is contrary to Hypocrisy. Nor ever comfort your selves in your compliance with all publick Institutions, unless you find, 'that all carnal Affections die in you, and that all things belonging to the Spirit do live and grow in you.'

And for your satisfaction in this point Prove your own selves; ask your own Consciences whether the World is Crucified unto you, and you unto the World? Whether you have Power and Strength given you to resist the Temptations of the Devil, the World and the Flesh? Whether you put your Trust in the Living God, and despising uncertain Riches, are first of all concerned to be rich in good Works? Whether you are endued with those heavenly Vertues which are the genuine Fruits of the Spirit, such as *Love, Joy, Peace, Long Suffering, Gentleness, Goodness, Faith, Meekness, Temperance?* And it is at the Bar of your own Consciences, you are condemned, as Carnal and Sensual, as *Heady, and Highminded, Lovers of Pleasures more than Lovers of God;* then remember *that God who is greater* than *your Hearts*, is highly Offended, with the easie Admission of the Suggestions of Satan, to catch away the Word, and with your making light of his gracious Calls of Mercy: And that if they bring not forth Fruit answerable to Amendment of Life, the Sermons you hear from this Desk will rise up in Judgment against you. Oh! That God would therefore Touch your Hearts, with a fervency of Mind to attend the Seed-time, and then you might comfortably hope to Reap in everlasting Life.

Let me therefore beseech you, my beloved Brethren, to enter into your own Hearts, set humbly before God and consider, 'Whether when you come into his Presence, appointed for the holy Purposes, of setting forth his most worthy Praise, and hearing his most holy Word, you do then offer and present unto him, your selves, your Souls and Bodies, to be a reasonable, holy and lively Sacrifice unto him; humbly desiring to be partakers of his Grace and heavenly Benediction.' And if you find misgiving of Mind, and rebuke of Conscience, then *yield unto God a most penitent Confession for having* resisted his grace, neglected his Word, and opposed the fixing of his abode in your Hearts: For if your Hearts are not filled with God, and with the meek and humble spirit of Jesus, they will be with the world and a *Carnal Mind*, and be governed by those evil spirits which rule in the Children of Disobedience. And, Oh! the Folly and Madness of renouncing the easie Yoke of Christ, for the Slavery and Thraldom of the Devil.

Satan would tremble, and his Kingdom be shaken by the preaching of the Word, if men's Hearts were honest, perswaded and disposed to receive the Seed of Eternal Life; whom if you resist, by Watching, Fasting, and Prayer, he will flee from you; But while you are vainly puff'd up with your Earthly Mind, and *think you are Rich and increased in Goods, and have need of Nothing, but are Wretched, and Miserable, and Poor, and Blind, and Naked*, he sports himself with his *Easie Prey.*

Nor be so Deceived as to think the Word of God useful to you, if it serves no better purpose, than to please your Ears, but leaves no abiding Influence upon your Minds. Remember that Herod heard John Baptist gladly, while he had his Herodias, and liv'd in an Incestuous Adultery. No more is your delight in Divine Service any token of Grace, or that the Word takes Effect, if you can retain but one Sin with Pleasure. Be not therefore so Carnal, as to imagine that the publick Worship was design'd for any other Use, but to set forth the Praise and Glory of God, and obtain his Spirit and Grace.

And now, my Beloved, if God should affect your Minds with the Importance of his Word, and its absolute Necessity to your Salvation, your hearts would bleed, with a sense of your former Neglects; and you would Lament, Lord! *How have I hated instruction, and did not choose the Fear of God! Lord! How have I set at nought thy Counsels, and would none of thy Reproofs!* You would not then immediately turn from the Presence of God, to the vanity of your former Conversation, but would enter into your Closets, to Commune with your own unworthy Hearts, for Neglecting and Despising the heavenly Treasure.

And, Oh! That our United Prayers to God the giver of all good Gifts, might now succeed to obtain his Blessing on the present Discourse; that it may be received as the very Means of our Salvation: 'Grant we beseech thee, Almighty God, that the words which we have now heard with our outward Ears, may through thy Grace be so grafted inwardly in our Hearts, that they may bring forth in us the fruit of good Living, to the Honour and Praise of thy Name, through Jesus Christ our Lord, *Amen.*'

Just Published by
STANFORD & SWORDS, 139 Broadway,

WAINWRIGHT'S FAMILY PRAYER—An Order of Family Prayers for every day in the week, and for the Commemoration of the Holy Days and Seasons of the Church. By the Rev. J. M. Wainwright, D.D. 12mo. cloth 75 cts.

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NEW ORGAN.—Mr. JARDINE, of New York, has just completed for St. John's church, Ogdensburgh, a large Organ, which reflects great credit on the builder for richness and sweetness of tone, and beauty of architecture; it is all that could be desired.
Signed in behalf of the vestry and congregation.
H. R. Peters, Rector; Henry Van Rensselaer,
July 19—3t S. Gilbert, wardens.

FAMILY SCHOOL FOR BOYS.
New Hartford, Oneida County, N. Y.

THE undersigned, having removed to the spacious mansion of the late Judge Sanger at New Hartford, is now prepared to receive into his family a limited number of pupils.

The course of instruction embraces the Classics, Mathematics, and Modern Languages; and will prepare the student for College, or for active business. Vocal and instrumental music will be taught when desired.

The government shall be strictly parental.

The religious instruction of the family is under the general supervision of the Rector of the Parish. The academic year consists of two terms of twenty-two weeks each, commencing on the first day of September and February.

The expense for Tuition in all the branches of study, including Board, Washing, Books, Stationery, Drawing materials, &c. is $175 per annum. Without tuition in Music, Drawing, and the Modern Languages, the charge is $130 per annum.

REFERENCES.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. York; the Rev. B. Hale, D.D., President of Geneva College, Geneva; the Rev. J. C. Rudd, D.D., Rev. P. A. Proal, D.D., Rev. George Leeds, Utica; the Rev. Stephen H. Battin, New Hartford; the Rev. Wm. E. Eigenbrodt, New York city; the Rev. John W. Brown, Astoria, L. I.
June 29—yly W. H. PADDOCK.

EDUCATION.

REV. R. T. HUDDART'S CLASSICAL AND COMMERCIAL BOARDING AND DAY SCHOOL—Fourteenth street, between University Place and Fifth Avenue.

This establishment, which has lately been removed from Houston street, is now prepared for the reception of an increased number of Boarders. No expense has been spared to render it a complete, well arranged school for boys. It has been built expressly for the purpose intended, under the direction of one of the first architects in the city, and Mr. Huddart has much satisfaction in presenting to his friends and the public, an institution, in which every requisite for the accommodation, convenience, and comfort of his pupils is combined, and such as the experience of many years has suggested. The situation is perhaps the most eligible which could have been selected for the purpose, as regards health and facility of access. All the advantages of the best instructers and professors are available, whilst the benefits of a country residence are gained by the out-door athletic exercises which can be enjoyed in the spacious play-ground.

Further information as to course of study, and other particulars interesting to parents, may be obtained on application to Mr. Huddart at his residence in Fourteenth street.

N. B.—The number of *Day Scholars* and *Day Boarders* being limited, vacancies will be filled as they occur; there are at present some vacancies in the Day School and several in the Boarding School, both departments being entirely distinct from each other.

TERMS—For Boarders, $300 per annum, (without accomplishments,) *Day Boarders*, $50 per quarter; *Day Scholars*, $30 per quarter. June 7—3mis

FRENCH AND ENGLISH SCHOOL.

REV. C. H. WILLIAMSON, Rector of the French Episcopal Church *Du St. Sauveur*, has made such arrangements as will enable him to receive into his family six young ladies, in order to finish their education in the *French* language, of which department he will take the entire charge.

Any young lady, not having completed her studies, either in music, singing, drawing, or any of the English branches, will have the advantage of continuing them in MRS. WILLIAMSON'S *Day School*, which has been established for the last eight years.

New York, April 12, 1845, 72 Murray street.

MOUNT PLEASANT ACADEMY—*A Female Boarding and Day School.* This institution is pleasantly situated in the village of Sing Sing, and commands a fine view of the Hudson from the Highlands on the North, almost to the City of New York on the South. The edifice is large, commodious, and well adapted to the purposes of education.

It is designed to make this a school of the highest character. Every facility for pursuing all the solid and ornamental branches of female education will be afforded. Strict attention paid to the moral and religious improvement of the pupils.

The next term will commence on the first Wednesday of May next. Terms: for Board, Tuition, &c. $200 per year, payable quarterly in advance.

Circulars containing a full description of the arrangements of the school may be had at the office of the Churchman.

EDWARD COOPER, A. M.,
Sing Sing, April 15, 1845—tf. PRINCIPAL.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.
THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.
HENRY ERBEN,
Sept. 7. Centre street, head of Canal st.

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.
November 9—tf

TO CLERGYMEN, PROFESSIONAL GENTLEMEN, and others,

The subscriber having removed his Bindery to 140 Fulton street, would respectfully offer his services to all persons having Libraries, and Books to rebind and arrange, and can confidently assure them that from many years experience in the business, they cannot fail to be suited. Books bound after any pattern, libraries repaired, &c. &c. All work done will be warranted. Gentlemen will be waited upon at their residence by addressing a note to the subscriber, or leaving it at this office.
ASA L. SHIPMAN,
May 31—tf 140 Fulton street.

THE DOCTRINE OF THE CROSS.

NOW published THE DOCTRINE OF THE CROSS, being 'a memorial of an humble follower of Christ,' with an introduction by the Rev. John Dowdney, M.A.

The above little work, which has been highly recommended by the *British Critic, The Churchman, Banner of the Cross, Gospel Messenger*, &c., is now published and for sale, price 50 cents, by
H. M. ONDERDONK & CO.
June 28—tf. 25 John st.

JAMES A. SPARKS,
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Orders, enclosing cash, for any book in this market, or for Sunday School Libraries, will be promptly attended to.

J. A. S. would refer to the Right Rev. the Bishop of New York; the Right Rev. Bishop Chase, of Illinois, the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. John Coleman, D.D., Editor of the Banner of the Cross, Philadelphia; Rev. Wm. Henry Hoit, St. Albans, Vermont; Rev. M. P. Parks, Chaplain of the U. S. Military Academy, West Point, N.Y.; J. S. F. Heald, Esq., Darien, Ga.; Rev. J. Singetary, Washington, N. C.; B. W. Fosdick, Esq., Savannah, Georgia.

J. A. S. is Agent for the following Church Works: The Banner of the Cross, weekly, price $2 50 in advance. The True Catholic, monthly, price $2 50 in advance. A View of the Organization and Orders of the Primitive Church, by Rev. A. B. Chapin, A.M., price $1 50.

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W. & G. CURTIS, Upholsterers in general,
Aug. 3—tf No. 52 Maiden Lane.

BOOK OF COMMON PRAYER—Harper's Standard Edition.

The subscriber has made arrangements with the publishers for the sale of the Standard Edition of the Book of Common Prayer, as corrected and authorized by the last General Convention of the Protestant Episcopal Church in the United States. The first edition 8vo, on good paper and large new type is now ready. Price, in sheep, $2; calf, $2 50, &c. according to the style of binding. Other editions, in nine different sizes, are now in press, and will be issued at an early day.
J. A. SPARKS, Churchman's Bookstore,
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NO. V. of the above splendid work is now published containing two steel engravings, one of new Trinity, and the other of Stephen's Church. It also concludes the description of St. John's Chapel and commences that of St. George's. Price 25 cents.
HENRY M. ONDERDONK & CO.
July 12—4t 25 John st.

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